

THE
CONGREGATIONAL MAGAZINE.

APRIL, 1844.

HISTORICAL SKETCH OF THE EVANGELICAL CHURCHES
OF RHENISH PRUSSIA.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

IN my last communication on the Protestant churches of Rhenish Prussia, I gave a very brief sketch of their origin, a detail of the circumstances which led to the union of them all under one ecclesiastical régime, and some statistics respecting the number of dioceses and congregations which the whole united church contains.* In the present article I wish to give your readers some insight into the *internal* condition and actual working of these German Presbyterian churches, as they have appeared on the world's stage during the nineteenth century. To judge of the real spirit and efficiency of any religious community, by its outward machinery and its public acts, is a procedure which will never bring out the whole truth respecting it, and which will often indeed lead us into very serious errors. To avoid this, therefore, I shall append to any remarks I may make on the state of the ministry, or the religious character of the people, some sketches from real life, which will afford a more vivid picture of the actual truth, than could be done by any lengthened explanations of my own.

To begin, then, with the ministry. It must be kept in mind, that in Germany, more frequently than in any other country, theology goes hand in hand with philosophy; and although there are ever some who derive their religious views simply from the symbolical books, or confessions of their church, and others by private research from the Bible, yet that there always exists among the Protestant clergy many whose theology is moulded by the current philosophical opinions of their day. Towards the close of the last century, the philosophy of Kant spread throughout Germany with the force and rapidity of a mania, and soon

* Pages 165—170 *infra*.

formed a system of religious rationalism, the design of which was to make all the doctrines of Christianity coincide with, or at least not contradict, the conclusions of the Kantian metaphysics. With this rationalistic faith, many of the Protestant ministry in Rhineland and Westphalia became deeply imbued, and diffused not a little of the same spirit among the people; but at no time can rationalism be said to have become universal, since, in the midst of all this, we find not a few examples of a simple scriptural faith, which at once held fast and proclaimed the truth of the Gospel, not as it was distorted by philosophy falsely so called, but as it is in Jesus.

To illustrate the sentiments and spirit of these men, I will give you one or two biographical sketches, translated from the "Evangelical Church Calendar." The account there given of the Rev. John Burchard Bardels, who died in the year 1827, after having laboured nearly fifty years as pastor of the evangelical church at Wupperfeld, particularly attracted my attention. He was born at Cleves in the year 1753, studied theology in the University of Halle, and immediately on leaving it, was chosen assistant preacher at Wichlinghausen. About five years after that, he was invited by the people to take the oversight of the church at Wupperfeld, where he laboured with much success till his death. His biographer gives the following interesting account of his religious labours and character at the close of the memoir:—

"If the long life and activity of this devoted minister was conducive to the external prosperity of the church, not less beneficial was his zeal as a preacher and a pastor to its spiritual interests. The Spirit of God spake powerfully to his soul, so that while his knee bowed in homage before the Lord, his mouth gave utterance to a free and a noble intelligence. Abundant was the fruit he enjoyed to his ministry, and a glorious success followed his earnest endeavours for the edification of the church. To that Saviour, whom he proclaimed to his flock, he had entirely devoted his whole spirit; so that he not only taught Jesus Christ from his lips, but illustrated what he taught by his holy example. Nearly thirty years before his death, when unbelief reared its head in all its pride, and when he had to stand with but few around him, in opposition to the perverted spirit of the age, Bardels began to point more and more clearly to Christ the Son of God, as the Light of the world; and willingly bore the reproach which, on this account, was unsparingly heaped upon him. Often was he entamped as a *pietist*; but yet in that very age, when every one who made pretension to learning and cultivation, bowed with veneration before the name of Kant, he would lay his hand upon his Bible and testify, '*A greater than Kant is here!*' It was just at that critical time, that he strengthened and grounded his flock in the truth, by discourses peculiarly filled with a Divine unction. As to the mode of his activity, every thing that savoured of mere appearance was directly opposed to the uprightness of his disposition; while his constant endeavour was to inculcate a practical Christianity, to waken up a diligence in good works, to enforce a strict rectitude of conduct, and to promote an open-hearted and active charity. To this end he sought not to divide his strength, but to bend it all upon one point, namely, the church. To every one he was ready to afford instruction, warning, fatherly counsel, or kindly assistance. He reproved with earnestness, and condemned sin with openness and decision. Upon his discourses he expended much time and

diligence; and when the pressure of business had distracted him during the week, he would labour upon them during the whole night. Depth and clearness characterised many of his sermons, while a fulness of consolation made his visits to the sick-bed edifying and soothing. When apprised of his danger, in his last illness, he exclaimed, 'Though flesh and heart faint, the Lord is my strength;' and when death approached, he met it with composure. His last words were, that he rested upon the bosom of his Father and his God."

It were too much to suppose that during the earlier part of this century, when scepticism had so widely spread itself throughout the country, the Protestant churches of Rhineland and Westphalia were favoured with any great number of men characterised by the same simplicity of mind and evangelical piety, as was the venerable pastor of Wupperfeld; yet in many of the quiet and secluded spots of that lovely country, we doubt not there was many a sincere and faithful minister of Christ, who breathed around him the odour of sanctity, and laboured, unknown beyond his own circle, to train immortal spirits for heaven. The period of unbelief, however, which is alluded to in the last memoir, passed away; the authority which such men as Semler, Eichhorn, Eckermann, Berthold, and Paulus, had exerted over the minds of those whose office it was to teach religion to the people gradually diminished, and there arose in their place a school of theology, characterised by mysticism rather than scepticism, and breathing far more of the spirit of piety than any of their rationalistic predecessors had done. This improvement was manifested in various ways, and especially in the marked change which the sentiments of many of the first theological writers of the age about that time underwent. Schleiermacher, it is well known, in his later years renounced many of the opinions he held in his early days; the younger Rosenmüller passed from the extreme frigidity manifested in his first writings, to a piety which, if it never shone forth brilliantly, at least showed itself sincere in many of his later productions; while Kaiser, after all his wanderings, at last acknowledged that the word as revealed in the Bible was his only resting place. This modified and somewhat mystic rationalism widely exerted its influence among the Protestant clergy of the district we are considering, as it did in the other and more exclusively Protestant parts of Germany, and led many into a train of thinking by which they were ultimately brought to a full appreciation of the truths of the Gospel. The sketch I shall now lay before you is interesting, as showing us the struggles of an earnest mind after truth,—a case which, doubtless, was by no means uncommon; and which gives an example of what must have been the religious state of many sincere men during this period.

"Frederick Laar was born at Lippstadt in Westphalia, on the 10th of April, 1792, of Christian parents, who inculcated upon his mind the importance of early piety; and designed him, almost from his youth, for the work of the ministry. In the

Gymnasium of his native town he made great proficiency in the study of the ancient and modern languages, and acquired those habits of application which followed him throughout his after life. With his mind thus prepared, he proceeded in the year 1810, to the university of Göttingen, entered as a student in theology, and devoted himself with the most persevering assiduity to his various studies. Here he formed a friendship with Lücke, the esteemed theological professor, which only terminated with his death; and here too he became a member of the theological society formed and conducted by the younger professor Plank, in which he distinguished himself by his learning and diligence. On quitting the university, he undertook the duty of a private tutor in a family, where he had the opportunity of associating with many distinguished ministers, all which had a marked influence upon his religious views. He had possessed from his youth too deep a sense of religion, ever to become a cold-hearted and superficial rationalist of the ordinary kind; but still he had early adopted the views of Schleiermacher and De Wette. Whilst in Göttingen, however, he had welcomed the few really devotional works which the age produced, with a joy like that which a traveller feels, when he finds in the desert a gushing fountain of pure water; and now he began to decide more firmly for the faith of the New Testament, and for the practice of evangelical piety. But whilst the message of mercy, as sent by the grace of God through Christ, to our sinful world, was becoming to him a joyful certainty, and the object of his own personal experience, he, for that very reason, remained free from those wretched and pernicious errors into which the salutary and beauteous sentiments of evangelical truth are often perverted,—from that contempt for reason and cultivated intelligence, from that low allegorising of the word of God, from that whining affectation, that pride in the garb of humility, that lofty assumption, self-righteousness and detraction of others, which have too often been the disgrace of religious professors. From all this he was restrained by his healthy, clear, and powerful mind, by his sound learning, and more than all, by high moral feeling and sincere piety.

"After remaining a year or more in this situation as private tutor he removed to Essen, to undertake the duties of a Christian minister, in which capacity he acquired the respect and esteem of all classes in his town and neighbourhood, and proved himself a faithful and devoted labourer in the church of Christ. His exertions in the pulpit began gradually to impair his health, and a severe cold which he caught on a journey undertaken for a religious purpose, brought on a cough and hæmorrhage, that gave evident tokens of his approaching end. Although he had so many ties to life, and could hope for so much usefulness, yet he constantly prayed in childlike submission to his heavenly Father, 'Not as I will, but as thou wilt, be it done, having a desire to depart and to be with Christ.' On the day of his death he quoted with delight several verses of the old Lutheran hymn, 'Jesus, meine Zuversicht;' and in reliance upon the hope there expressed, he fell asleep in the thirty-fifth year of his age."

These memoirs give us a correct picture of a class of pious and laborious men, who constituted, we must fear, very considerably the minority amongst the Presbyterian clergy up to the time of the "Union." The rest consisted of a few *Nothingarians*, a few complete sceptics, and a considerable number of rationalists of the new and improved school. In the mean time, a novel philosophy, namely the Hegelian, had arisen, which was attracting universal notice, and forming for itself a corresponding school of theology. Whilst, therefore, the spirit of brotherly love, which was encouraged by the cementing

of the Lutheran and reformed churches into one body, gave a pleasing spur to the exercise of the better religious feelings on the one hand, there was opened on the other a fresh channel in which the religious scepticism of the age might flow. The extent to which the Hegelian theology spread through the Rhenish and Westphalian churches I am not at present able correctly to estimate; of this, however, there can be no doubt, that the prevailing tendency of the last ten years has been away from the Rationalistic towards the Biblical or Exegetical theology. This is evidenced by the readiness with which books of practical religion, such as the late work of Dr. Tholuck, entitled "Hours of Christian Devotion," and others of the same class, are bought up in the university towns, together with many other intimations of a similar nature, which it is needless to enumerate.

Neither are there now wanting, in the united church, men of the same stamp as those whose life and labours we have recorded. Of these some are already known in this country; amongst whom we may mention Professor Sack, of Bonn, a man of truly Christian spirit; as also Dr. Krummacher, of Elberfeld, so popular in his own country as a preacher, and in this as a writer; a man in whom zeal perhaps is more predominant than wisdom, but one whose deep religious feeling and extensive usefulness it is impossible for us to question. Amongst the six hundred churches, therefore, of Rhenish Prussia, we have the best reason to hope that there is a goodly company of truly active and pious ministers, whilst at the same time it were wrong to deny that there is much yet to be accomplished in the advancement of the truth, before the whole of the avowed ambassadors of Christ in that church shall stand forth as a noble army of witnesses for the truth, to promote which the apostles laboured, and to consummate which the Saviour died. Indeed, we can hardly expect that it should be otherwise while the state endowments keep alive (as they ever do) the notion, that the ministerial profession is one to which a youth may be designated, and for which his education may be adapted, quite irrespective of his own personal piety and devotedness to the religion which he has to teach.

After these few remarks upon the clergy, I must proceed to offer one or two illustrations respecting the churches themselves as to their internal and external relations. These churches exist, it should be remembered, in the midst of a population who are for the most part Roman Catholics, so that they closely resemble in many points the Presbyterian churches of Ireland, which are endowed by a yearly grant from the State. Under such circumstances, the evils of State support are much diminished, and the spiritual affairs of the churches, as we have before explained, kept altogether distinct from the civil. To assign, however, any high standard of piety to the generality of those who compose them, would be wrong. Religion is treated there too much as a matter of business; the system of miscellaneous com-

munion breaks down, as it ever must, the distinction between the spiritual and the worldly, so that the difference not being attempted to be made *in fact*, is very soon and but too generally lost sight of altogether. There is, nevertheless, reason to hope that with the increasing piety, zeal, and devotedness of the ministry, there will also be manifested a similar advancement among the people, and that the leaven of a purely evangelical faith existing as it does amongst a priest-ridden Catholic population, will gradually spread until it has leavened the whole lump. The friendly feeling existing between the Catholics and Evangelicals was very striking up to the time of the dispute respecting the mixed marriages; and now even *that* breach appears to be effectually healed. The Christian charity by which this friendship is dictated cannot be too much admired, except indeed in those cases where charity is simply the result of indifference, not of principle, and where union is purchased at the price of that deep love for truth by which every Christian should be distinguished. For both communities to worship in the same church is an occurrence by no means uncommon, and I have myself often met the Catholic congregation coming out from their mass, and seen the officials putting out the candles upon the altar, as we have been entering through the door to enjoy our Protestant worship. The following scene at the laying the foundation of a new church, erected for the use of both communities, would sound passing strange in the present state of things amongst ourselves. The place referred to is the small town of Mandel, near Kreutznach, and the account before me states,

"There were present at the ceremony the two Protestant superintendents, the Catholic decant of Kreutznach, and the civic governor of the district. The day was commenced with a procession of both communities, accompanied by the children of the schools, to the site, where a hymn was sung, and the Protestant minister made an oration. After this, another hymn was sung, and the Catholic priest made a speech. In both discourses they described the peace which they enjoyed under the government of a good and righteous king, and the happiness they felt in being able to erect in unity and love a temple dedicated to the glory of God, for the present and future generations."

In such a state of things it may be easily imagined there are but few direct attempts at proselyting; and as both Catholics and Protestants are more inclined to look upon their religious duties as institutions received from their forefathers, and beneficial to society, than as matters which ought to be submitted to the calm review of their own judgment and conscience, there is but little influence exerted by the one party upon the other. In some instances, however, attempts have been made to carry the Bible and the simple truths it contains into unenlightened regions, more especially where there have existed in such regions a little nucleus of Protestants around which others might gather. This will be better illustrated if I give one instance out of several I have before me, of the founding of a new church, an instance

which will at the same time show the kind of dependence which such *church extension* has upon the State.

"The town of Mayen is situated in a delightful country, on the skirt of the Eifel range, containing about three thousand inhabitants. When this district came under the power of the Prussian government, in 1815, there were from six to eight Protestants dwelling in it, to whom a few officers and several mechanics were soon after added. In the year 1820, the neighbouring cloister of Laach was purchased by a Protestant nobleman from Treves, who brought several dependents with him to assist in the cultivation of the estate. Already before this time a Protestant candidate (student of theology) had been appointed joint master of the Gymnasium, with a Catholic clergyman; and, as the desire of having Protestant worship increased, the candidate united himself with two officers who were zealous in the cause, and requested from the civil governor of the district a list of all the Protestant residents. This being obtained, a suitable room was hired, where the evangelical residents assembled, and formed themselves, by subscribing their names and giving each other the right hand of fellowship, into a Christian society. The number amounted altogether to about seventy souls, to which many additions were afterwards made. At the opening of the church, the sermons were preached by the Protestant minister of Neuwied and by the above-mentioned candidate. From that period the people received weekly instruction, read to them by the presidents or deacons, and had the sacrament administered by the neighbouring clergy, until at length His Majesty granted an annual endowment of 262 dollars (about £40,) with the assistance of which they obtained the services of a stated pastor."

There is only one point to which I wish to allude before I lay down my pen, namely, the subject of Dissent. And here we soon find the difference between a land of free institutions, like our own, and one in which the popular will is unrepresented. With all the spiritual freedom which the regular endowed Protestant church enjoys, there is very little for the man who thinks it right to differ from that church, and to form another upon what he may consider more scriptural principles. The congregations who refused to join the union of 1828 were frowned upon by the Government, although that union was to be a voluntary act of their own, and a "conventicle law" was passed specifically to meet their case. What liberty might be granted to any body of Christians in this district who should wish to form a church of their own upon independent principles, I am unable accurately to conjecture; that it would be but scanty, however, I should infer from the fact, (which I can testify on the ground of personal experience) that no Englishman is allowed to hold a public religious service, even for his own countrymen, except he belong to the State-endowed Anglican church. Whilst, however, this is the case, I do not imagine that the Nonconformists to the established ritual are ever subjected to the same overbearing and uncharitable conduct from their fellow-Christians around them, as that by which our own country is but too frequently disgraced. At any rate I find in a work before me, published under the sanction of the united Evangelical church, three questions proposed to Nonconformists, and three to Conformists, which breathe a very different

spirit from that which characterises the religious controversies of our own land. They are as follows :—

To Nonconformists,

"1. Are you, in frequenting your places of worship, conscious to yourselves before God, of the pure and simple design of edifying yourselves in your most holy faith ?

"2. Cannot this end be obtained by means of the appointed services of religion, together with domestic devotion, quite as well, or better, than by your frequenting such assemblies ?

"3. Has such a course really borne good fruits to yourselves and your families ?"

To Conformists,

"1. Can you appeal to God that your opposition to nonconformity arises simply from the desire of spreading the pure truth of the Gospel, and for promoting the due estimation of your own religious services ?

"2. Are the Christian assemblies to which you are opposed really ungodly assemblies, in which the truth is obscured, and occasion given either to error, or to indifference for the public worship of God ? Are they of that nature that you are compelled by conscience to oppose yourself to them ?

"3. Is your opposition a rational one, which is likely to gain over the minds of men by mildness and charity, or is it an irrational one, which repels them by its abuse and derision ?"

These questions, whilst they indicate a moderation that might well be imitated by many, seem at the same time to betray a feeling which is now spreading itself widely throughout Europe ; that the fact of legal support and state patronage do not raise one system of religion above another to that lofty elevation that men once imagined. The time is now fast hastening on, when men will no longer ask whether the worship they attend is regularly attested by the "powers that be," but whether it embodies the truth of the New Testament, and leads to the results of a devotional spirit and a holy life. Whilst England is awakening more and more to the spirituality of the kingdom of Christ, whilst Scotland is sending forth her heralds to proclaim it, whilst the same voice is issuing from the press of France and Switzerland, and is re-echoed from the chairs of theology at Geneva, Germany is not by any means insensible to this same great question, which it appears to be the mission of the nineteenth century to discuss, and perhaps to solve. The well-intentioned but mistaken monarch, who enforced upon so many unwilling subjects a fruitless uniformity, has now gone to his account, and we may hope to his reward ; and in his son and successor we seem already to trace the marks of a more enlightened mind, and more just and liberal principles. In the mean time, may those upon whom it devolves to free the church of Christ from the thralldom of centuries, feel the solemn responsibility of their position ; and whilst they are combating for the liberty of the Gospel, not forget that the most perfect form of ecclesiastical government is but the skeleton of a church until it becomes clothed with faith, animated with love, and adorned with true holiness.

Gosport.

J. D. M.

OBSERVATIONS ON THE HISTORY OF JONAH,

BY THE LATE JOHN FOSTER.

A PART of the history of the prophet Jonah has just been read. It should, surely, be possible to raise from this narrative a few observations tending to our instruction, and adapted to introduce some variety into the course of our religious exercises. And the rather would we do this, from the consideration that this piece of sacred history has been, to irreligious men of wit, and of no wit, a favourite resource for malicious jests and profane amusement. Nor are we the less disposed to do this, from having observed that some pretended divines have betrayed something very like a feeling of being half sorry and half ashamed that there *is* such a history in the Bible—men who are anxious to be able to account for every strange thing by a *natural cause*, and *terrified* at the spectacle of a prodigious miracle—who would say, “Yes, we believe in miracles—we *build* upon them; but there are some things *so* startling, *so* very far from the natural course of things, that we almost wish we were not required to believe them.”

Jonah is justly no great favourite with us, though conspicuously a prophet of the Lord. Hardly one prophet's name is pronounced with so *little* respect. We should have been ready to presume, that the persons whom the Almighty would have chosen for prophets should have been men of the most eminent piety and excellence; and, in fact, this *does* appear to have been the *general rule*. But there are recorded exceptions—Balaam—the prophet who deceived the *other* prophet whom a lion destroyed—Jonah, but he is not an exception in the same degree. A real saint, with too much of the remaining elements of a sinner. In a former part of the Old Testament (2 Kings xiv. 25) he is spoken of in terms which would not have applied to a man who had not somewhat of a true spirit in him—“words which the Lord spake by his servant Jonah, the prophet.” His first commission was to Nineveh, the capital of Assyria,—an immense city, and *therefore* a *wicked* one. His conduct on receiving the commission does appear very strange. But for the mention of his having acted as a prophet *before*, we should have concluded that *this* must have been the *first* time; and that he was surprised and amazed as by some alarming and calamitous visitation. But the vocation was not new to him, therefore there could have been no affright, as at a portentous novelty. We might have attributed terror of another kind; dread of attacking singly a great wicked city, like leaping into a gulf of destruction. Even in *that* case, however, was there *less* in disobeying God? We are reduced at last to accept, unwillingly, his own explanation, given in the beginning of the fourth chapter—“I pray thee, O Lord, was not this my saying, when I was yet in my country? *Therefore*, I fled before unto Tarshish; for I knew

that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." Disgraced as a prophet, the denunciation being to be uttered on *positive*, not conditional terms, (how abominably considerations of self may interfere with obedience to God!) he determines to flee to Tarshish, that is, Tarsus in Cilicia, a place more than one hundred leagues to the north of Joppa, completely across the Mediterranean, where *Paul* was to be born, a man of *another spirit*. How he would have acted!

And then the *purpose* of this voyage—to flee from the presence of the Lord! This betrays a most unworthy conception of the Divine Being, *whatever* might be the prophet's notion. Some have asserted, that Jonah could be little better than a kind of *heathen* worshipper of the true God; that his idea of God was very much that of a *local deity*, in partial conformity to the absolute paganism which is believed to have much prevailed in the part of Judea where he dwelt; and it is even asserted as probable that at Joppa he might formally commit himself to the protection of the deity worshipped in that place, and in many others in the East; a god or goddess in the form of a great fish. But surely this is going a great deal too far, concerning a man who had previously sustained the character of a prophet of the Lord, considering also his subsequent expressions. Still it is too probable (for the Jews, except the most illuminated, were most wretched theologists) that he was under the influence of a notion that God maintained a peculiar jurisdiction over Judea, and a *less absolute one beyond*: although he knew that it *must* extend with awful authority at least to *Nineveh*, yet we are forced to suppose something of this in explanation. This heathen admixture in his ideas would favour the notion, which was probably the prevailing one in his mind, namely, that if he went but far enough away, *God would do without him*—would choose on *the spot* other ways and agents for his purposes respecting *Nineveh*. "There will be no need of *me* in the case: he will not follow me over the sea." He embarked—but with *what feelings*? His commission upon him as guilt. An auspicious gale! to carry him to a distance, as he hoped, from the peculiar province of God's dominion! Happily, here is less and less of the Divine presence! But *what providence* did he invoke? Would he go *unprotected* over seas, and to strange lands? Is he contented with some secondary and dubious providence? In what terms did he *PRAY* before he went to *SLEEP*? Like other men, when conscious they are going about something wrong, he *could* not pray. And supposing there were some one devout Israelite on board, that did pray in his hearing, he could not say "Amen." He *slept*; but it is not *wise* to *sleep* in *guilt*—how he deserved to be awaked! He shall not sleep long, for there is a power that can awake the tempest! The God that is disobeyed on the *land* can make the *sea* avenge him. And here again the very first thing is a pointed, direct infliction on his

conscience, for it is a summons to pray. "Awake, and call upon thy God." And to think that a *prophet of the Lord* should be the only one in the company that could not, dared not, do this! There is no situation more pitiable than that of a religious man who has disabled himself to take the *benefit* of his religion. His associates had *various gods*, and they could all *pray earnestly* to their objects of adoration. But he could *not*; *he* who knew the *real* Lord of the land and the ocean. There must soon have been manifested some peculiarity of circumstances in the storm, indicating that it was of a nature *extraordinary* and *judicial*. Superstition, indeed, easily fancies such a thing, but here it was *not* superstition. Religion, even in its rudest forms, has always been faithful to its general principle thus far, that when the anger of the Divinity has been apprehended, it has been understood to be *against sins and crimes*; and also that the Divinity was believed to know *who* was the criminal. The mariners, therefore, referred it to the avenging Power to *point out* the criminal, by a common ancient practice. "Come, and let us cast lots, that we may know for whose cause this evil is upon us." (chap. i. 7.) A reference this *not* to *chance*, but to a superior intelligence. Could our prophet feel any doubt *where the lot would fall*? No: his *conscience* must have been a prophet to him. Then follows the account of the questions and expostulations to him. His answers were perfectly explicit. And if there had been, before, any cloud and mist of paganism hanging over his ideas of God, the *storm* seems to have dispelled it, for he speaks of God in the great and comprehensive terms appropriate to him. (chap. i. 9.) The mariners were terrified the more: for one thing, their conviction was now rendered absolute, that the tempest really *was preternatural and vindictive*. And also whatever various gods they might acknowledge, they felt that they were now *abandoned* to the power of *one*. Did not Jonah wish himself in Nineveh, even with the wicked inhabitants in an angry or scornful tumult round him, rather than surrounded by these raging billows? The rage of the people God might have quelled: the tumult of the waves it was God that excited. And then the state of CONSCIENCE in the one place, and in the other! The perfect honesty shown by Jonah made the mariners think it but right to inquire of himself what they should do to him; and his ready explicit answer and self-devotement, no doubt, made them much more reluctant to do what he directed them. It would strike them as generous and heroic. And they, on their part, displayed much of that courageous generosity which is at this day so conspicuous in men of their vocation. They could not doubt of what he assured them of, but they persisted to labour and struggle—"rowed hard to bring the ship to land." The necessity became imperative at length. And we can imagine the prophet telling them that their labour was in vain! At the same time it was not for *himself* to execute

the righteous doom. The mariners would not execute it, even in the extremity of their peril, without first solemnly imploring that they might be acquitted of guilt in doing it. "We beseech thee, lay not upon us innocent blood." It would seem as if some new light respecting the true Divinity had broken in upon their minds through these strange and tremendous circumstances. They address the Almighty *not as Jonah's God* only, but as theirs also. They had now to *offer their sacrifice*, and in such an act would for a moment be insensible to the storm. But it was a *willing sacrifice*, like that of Him of whom Jonah was a type. They offered it, and the storm was gone! The effect upon them appears to have been, that they became genuine converts to the worship of the Almighty. And it is very reasonable to suppose that a great and useful impression might have been made on the people of Joppa. This would be confirmed supposing Jonah, as it is not improbable, to be cast back on their shores. And if so, an important *incidental* use was by Providence made of the disobedience of Jonah. But where was *he* while these circumstances were exciting conversation and wonder? There was to appear, very shortly, a prophet of the Lord in Nineveh. Whence to come? *Where his place of abode*, at a point of time a few weeks before his arrival? The conjecture of millions would have been in vain. "The man that shall denounce the Divine judgments in your streets not many days hence, is not on the earth, nor in the heavens, nor in the air, nor on the sea;" yet you will most certainly see and hear him. The predicament is nearly as strange as if a mere mass of clay were to be suddenly formed into a man. It might seem as if the Almighty had *invented* a predicament of things *expressly* in contempt of the vain and impious philosophy which will insist that all things in the creation shall proceed with an *invariable* regularity and quiet uniformity. As if God should say, The course of things, which they require to be so uniform, shall, when I please, start out into the strongest conceivable deviations. An ass shall speak and reprove a wicked prophet, and a fish shall swallow and disgorge alive a disobedient one. And if they then will presume to deny the attested facts, and even ridicule them, let them "sport themselves with their own deceivings."

"The Lord had prepared a *great fish* to swallow," &c. (chap. i. 17.) It has been often enough observed, that the species of this fish is altogether uncertain. There even *might* have been at that period of time sea-monsters which exist not now, as anciently there were enormous animals on the land of a kind now no more. The one in question came to be considered a *whale*, just because that is the largest known fish, (sometimes more than one hundred feet long.) And cavillers have determined that a whale it should be, and no other, for a good reason, namely, that the whale's throat is found to be *very strait* for an animal of such size, and therefore the word of God is not

true. Now we must not imagine we honour God by asserting a plain mathematical *contradiction*, and then protect the absurdity by calling it a *MIRACLE*. One has heard of a good man's uttering so silly a thing as that, *if* God had declared that Jonah swallowed the whale he would believe it, for that God's testimony must bear down all objections. The folly is in supposing it possible for God to have declared any such thing, as that the *less* may contain the greater. There would be the same contradiction in asserting that Jonah went through the throat of the whale, *if* the whale's throat (of three or four inches diameter when dead) were of the consistence of a tube of iron or stone. But it has been justly observed, that it is idle to assert anything as to the *possible* capacity of the throat of the *living* fish, from its dimension after death. The boa constrictor can swallow animals of great size, and even men have been found in large *sharks*. The fish, then, *might* be a whale that swallowed Jonah, and nothing either of *miracle* is supposed *thus far*; the miracle comes afterwards. Jonah lived during three days and three nights in the stomach of the sea-monster *without breathing*, and that not in a state of suspended animation, but, it appears, in a state to be able to reflect and pray. Here we rest simply and plainly on the exertion of a Divine Power, which miraculously preserved the vital economy under the suspension of one of its grand functions. This however was not more out of ordinary nature than that suspension of another *law of life* by which Moses, Elijah, and Jesus *fasted forty days*. It is, at the same time, worth while to mention what men of science have asserted, with examples from fact, namely, the possibility of a circulation of the blood without any breathing, or dependence on the lungs at all, from the *continued* communication with the heart of a certain blood-vessel, which almost always ceases that communication at the very beginning of infancy, a most extremely rare case, they state, but of which there have been instances—persons who consequently could not die by suffocation. Now Jonah *might* be selected as having this singular peculiarity. This might serve to quash some scoffs of infidels; but Christians do not at all *need* such a supposition. As to Jonah suffering no harm from the *digestive* power of the sea-monster, how should he, if what Hunter and others have asserted be true, that the stomach has no power at all to act on a *living* substance? Think now of the prophet in his living tomb! is it possible to conceive so strange a transition of state and feelings? A few hours since at Joppa, intending and eager for Tarshish—WHERE now? and where *next*? whither has he fled “from the presence of the Lord?” His voyage *has* sped indeed! and in a manner which he could not have believed, though an angel from heaven had foretold it to him. This was something that left all wonders and adventures of mariners behind! *This* was truly to be thrown on a *terra incognita*, to discover a place never found before. God had *more* places to send him to than Nineveh; and he found that God absolutely

would choose whither he should go ; himself had wilfully prepared for a distant port, but another *will* had prepared the great fish. We may suppose he felt an utter *confusion of all thought* at first—an indistinct consciousness of something between life and death—as if taken out of this world, yet not into another. Perhaps a kind of *desperate horror next* ; the agony of a man that cannot live, nor die. But by degrees the amazing fact, that he *did* really *live*, and *continue* to live, would bring him to the distinct sense of a miraculous and protective Providence over him. Every moment would add strength to his impression of the Divine presence, and he came at length to a state of thought, and faith, and hope, *capable of prayer*. From how many unthought-of, unimaginable situations the Sovereign of the world has drawn devotional aspirations ! but never, except once, from a situation like *this* ! What is here given as the prophet's "prayer" (chap. ii.) is doubtless the brief recollection, afterwards recorded, of the kind of thoughts which had filled his mind during his dark sojourn ; with the addition of some pious and grateful sentiments caused by the review. This devotional composition gives by much the most favourable view of his character. It makes us regret that he could not be so good a man on the surface of the earth as in the depth of the ocean. In order to *pray* in the best manner, he must be unable to see, or move, or *breathe*. The final result, no doubt, of these mental exercises, was a full consent of his will, that He who had sent him *hither* should send him anywhere else he pleased, even to Nineveh. And then the sea-monster had to finish his office, by discharging the prophet on the shore—most likely near Joppa—after three days and three nights, during which the earth and heavens had been concealed from him by such a *veil* as never was drawn before any other eyes. It is to be noted, that our Lord declares all this to have been a type of Him. (Matt. xii. 40.) The analogies *are* being consigned to the deep and to the grave in order that others might be saved ; the same duration of time in the dark retirement ; the coming to light and life again for the reformation of mankind. This citation in the New Testament *authenticates* the wonderful history of the prophet. It will not, perhaps, be impertinent to mention a *pagan* authentication of it ; *Hercules* was fabled to have been the same three days in a fish.

We shall now follow Jonah to Nineveh, where we must leave him. Surely his recollection during the journey would be most vivid. The image of the "great fish" would be predominant above those of all the objects that passed before his eyes. He came to the great city, described as having been more than fifty miles in circuit, and which may be calculated to have contained more than half a million of people. Nineveh was at a great distance from the scene of the wonderful facts, and we do not know whether Jonah carried with him thither any witnesses or evidences of what had befallen him on

that city's account. That he *should*, would seem a thing of great importance to his success, at least to his gaining the people's *attention*: for it does not appear that he showed any signs and wonders in Nineveh. But even *were* it so, we are still in the train of *miracle*, a moral miracle being required to account for so unparalleled a success. For what could be more inadequate as a *cause* than the appearance and proclaimed denunciation of this unconciliating stranger? When we consider a proud monarch, a corrupt profligate nobility, hundreds of thousands of ignorant, wicked, and idolatrous people; yet there was a speedy, general humiliation, under the displeasure of a God of whom they could have known little or nothing before. And whatever deficiency of enlightened understanding there might be in this humiliation, there was more in it than outward show—sackcloth and ashes; for God would not be mocked. How long this great effect might *continue* we are not informed; but for the *present* it was such that “God repented him” of the intended evil; an expression accommodated to human notions and language. A mighty change in the aspect of this vast and proud city! to many eyes it would have appeared a change *for the worse*. Suppose that ambassadors were there from some of the magnificent monarchies of the East, they might think the city miserably degraded, in comparison with its previous splendid and showy condition; the brilliancy of the palace and court, the array of guards and legions, the gay processions and amusements. But *then* the Divine wrath hovered over it,—*now* the Divine clemency shines on it. To Jonah all this ought to have been a delightful spectacle, but we have to deplore and hate his most perverse temper. Instead of aiding and instructing the people in their repentance, he made him a *booth outside of the city*, and waited to see its fate, but strongly apprehending that he was now to be reproached as a *false prophet*. It is very probable, too, as commentators have observed, that there was something of narrow, proud, and malevolent patriotism in the case, the exclusive feelings of a Jew toward other nations. Just now was the right moment, he might think, for blotting a proud, mighty, hostile, heathen power from the face of the earth; and *why* should the *God of the Jews* do it? Do it *in favour* of the Jews, who had a claim to be paramount and supreme on the earth? We will not attempt to excuse him, by observing how much of this spirit has prevailed among even Christian nations toward one another, and a spirit that has been highly extolled too. The direction the affair was taking displeased Jonah exceedingly, so as to move him to a murmuring and angry prayer even for death—death! but he was not well prepared yet to mingle with those spirits among whom “there is joy over one sinner that repenteth.” How he failed in *this* point to be a type of Him that wept at the sight of Jerusalem! Well for Jonah that his *prayer for death* was not *then* granted. He so recoiled from *men* as to sympathise rather with the *dying gourd*.

Most wonderful condescension in the expostulation of God with him ! Well may we take the words of David, and say, " Let us fall into the hands of God rather than of men ; for great are his mercies." The history closes upon Jonah in this unhappy temper. We will hope that he retired to practise the lesson taught him by the Ninevites, and to experience the same Divine mercy. The general lesson taught by the whole, ought to be that of the necessity, the *inexpressibly urgent necessity*, of a constant discipline of the Divine Spirit to *break down* all our rebellious dispositions towards God—to *constrain us* by an almighty force of grace, to an entire submission and a cheerful obedience—a cheerful obedience, especially in the promotion of God's beneficent purposes.

ACADEMICAL THEOLOGY.

THEOLOGICAL investigations are the most interesting and important that can engage the human mind ; as to intelligence, they are of a high order ; as to their influence, they are elevating ; and as to their results, they affect angels and men, heaven and hell, time and eternity. The facts which supply the biblical student and the preacher of righteousness with subjects of thought and themes for discussion, and which facts are the glory and charm of revealed religion, are, beyond all question, the most simple and the most mysterious, the highest and the deepest, that have ever occupied a place on the page of history, or that have ever invited the heart and allured the eye of man. Theology is the science of sciences ; and he who reduces *some* of its abstract principles—we say *some*, because many of them cannot be touched, they elude detection—to tangible form, and who in doing so, brings saving truth into close connexion with the souls it was intended to purify and exalt, is the benefactor of his species. As spiritual maladies are the most virulent—the most to be dreaded, so moral remedies are the most valuable, the most effective. The Gospel is medicinal, as well as ethical, in its character and designs ; it is balm to soothe, and law to govern ; it is a message of mercy to the sinner, and a charter of privileges to the saint. Theology is as circumscribed as the first of the elementary truths which awaken hope in the penitent, and as unlimited as the nature of the Being who creates the felicity of the glorified. A child can trace some of its bold outlines, but an archangel cannot comprehend its minute details. The doctrines, promises, and precepts of the Gospel, are ponderous volumes—records of the will and ways of the Almighty, which, as they are read and understood, disclose to the enlightened mind objects and events of surpassing beauty and interest ; and as to every fact there is a cause and a consequence, what with purposes and deeds, originating laws and interminable results, though

we are not confounded—for saving truth is simple—yet we are unable to measure the lengths and breadths of that system of mercy which is thrown open before us. “How unsearchable are God’s judgments, and his ways are past finding out!” “His mercy is from everlasting to everlasting.” His love is infinite and unchanging. His wisdom is perfect. His power is boundless. He is the centre of light and the source of bliss to more worlds than one. His thoughts, his intentions, his arrangements, his works, are fruitful with all that is profound, with all that is ennobling, with all that is satisfying; and the man whose mind is familiarised with the words and the ways of Jehovah, allays his thirst at many a fountain, and gathers treasures for his use in this world and in the next, too. A theological student—a simple-hearted, an energetic, a persevering inquirer after the knowledge of “the true God, and of his Son Jesus Christ,” thinks and feels for others as well as for himself; and on entering upon his public duties, as a teacher of the will of God, he casts other minds into the mould of his own, and gives the direction he has received. The theology of the class-room will be the theology of the study; this again will give complexion to human representations of Divine things in the pulpit; and from the one expounder of the laws of Christ’s kingdom, multitudes will receive their first and perhaps their last views and impressions of the Father’s character and design, of the Saviour’s glory and grace, and of the Holy Spirit’s personality and influence. He, surely, is not in his right mind, who does not study the holy oracles for the benefit of others with fear and trembling. “Who is sufficient for these things?” Brethren, let us ponder a few matters relating to our character and office.

The theology of the class-room, we have said, will become the theology of the study. We speak in general terms about ordinary facts. As the mind opens to the truth, as the heart tries things that differ, as the soul advances in knowledge, and as the entire character becomes mellowed by the sanctified trial, a man’s views of sacred subjects will naturally be modified, and perhaps to a considerable extent altered. Gaining fresh light, he will see more clearly; receiving new impressions, old ones will vanish away; and being sometimes drawn and then driven from a fondly cherished position, he seeks and finds rest in biblical statements about which, at one time, he was not disposed to allow his thoughts even for a few moments to linger. As he learns, so he unlearns. As some attachments are formed, others are destroyed. He sees reasons why he should be more sensitive on this point, and less so on that; why he should *cleave* to one truth, *live* upon another, but *merely think* about a third. Growth in grace is enjoined, and, when realised, corrects many of our mistakes. The rashness of youth is not often the dishonour of old age. With advancing years, the mind gathers strength; and as knowledge increases, our course becomes more scriptural. And it is a mercy that it is so;

for very few, we apprehend, would desire to close life, with precisely the same views of Divine truth they had when they commenced it. The good old way must never be forsaken; and as "it is a good thing that the heart be established with grace," in proportion to the increase of vital religion, will be the increase of love to the truth that hath made us free. Still, the work of the Holy Spirit in the soul is progressive; progressive therefore must be the course of the understanding and heart under his guidance. "When he, the Spirit of truth, is come, he will guide you into all truth."

Admitting, however, that we pray for clearer light, and that we are disposed to follow it, it cannot be denied that early habits have an influence either for good or for evil, upon our subsequent conduct; and that very much of the man, is derived from the youth. This is a solemn consideration, and one which those who have no little to do with the formation of character, either of their own or of others, should weigh. Especially is this thought important to those who are trained, and to those who train them, for the Christian Pastorate. Churches are influenced by their ministers, and students are influenced by their tutors; so that while the closet affects the pulpit, the college affects the study; and hence very much of the usefulness of the preacher depends upon the instruction he received when a student.

We refer principally to theological attainments. Classical knowledge is useful, and the discipline which the mind undergoes in obtaining it, is of incalculable service to the mind itself, apart from the sources of information which are thereby opened to the scholar; inasmuch as it prepares it for other studious pursuits, and gives it a power to grasp, an aptitude to retain, which it never could have acquired, or which, in all probability it would not have possessed, but for the process to which grammatical and similar studies, subjected it—a process at once expanding and consolidating to the intellectual faculties. But our remarks are intended to apply to biblical knowledge, especially to an acquaintance with those facts and principles which are at once the power and the charm of the Gospel ministry. We do not say that too much attention is given to general literature; but we may affirm that special attention ought to be given to theology. An uneducated spiritual ministry may, to a certain extent, be useful; but the ministry of the most learned of men, if devoid of evangelical truth, must be useless, if not worse; and if necessity were ever laid upon the Lord's servants to preach not themselves, but Christ Jesus, that necessity most assuredly, is laid upon us. If we would make full proof of our ministry, we must exhibit and enforce the truths of the Gospel in their fulness; and that we may have hope that this will be done by the *sons* of the prophets, who are preparing to take the places of their fathers, the pledge of it must be given in the *schools* of the prophets. Tutors are not responsible for their students; but they are accountable to

God for the instruction they impart to them, and for the direction which they give to their minds on doctrinal and practical theology. A gentleman said, the other day, when addressing an enlightened assembly of Christian men, "Take care of the pulpit. I know places where the schools are in a flourishing condition, but where the congregations, principally through the ineffectiveness of the pulpit, are in a languishing state. Take care of your schools; *but* take care of the pulpit. The pulpit is your power." All must admit the correctness of this statement, and all must feel the force of these appeals. But we may say to the churches, Take care of your collegiate institutions; see that these fountains pour forth *pure* water,—that in these houses of bread, *pure*, soul-nourishing food is prepared for the minds of men,—that in these schools, *pure* truth is taught. Colleges are multiplying; which fact implies, first, that a larger number of educated ministers is required than formerly, and that there is, somewhere, a desire and a determination to meet the demand. Some statistical inquiries on the proportionate relation which the number of young men that can be educated in our colleges, bears to the probable number that will be required, arising from the death of ministers, and from the formation of new churches, would, perhaps, be of considerable service. An average of the last and of the next seven years might be taken; and from the tabular view which such a calculation would present, some important inferences would be forced upon our attention. But this is only a passing hint. Whether many or few are in training for the Christian ministry, is a question of no moment with us just now. We wish to advert rather to the character of the education imparted, than to the paucity or redundancy of those who receive it. Collegiate theology has a mighty influence both upon the church and the world. An awful responsibility, therefore, rests upon the heads of colleges; and if we err in referring only in general terms to this subject, we hope to be forgiven. Whatever may be said of our measure, we aver the purity of our motives.

Young men become candidates for the Christian ministry after they have received the truth in the love of it, and when they feel their obligations to Him who redeemed them. But it is known that, with here and there an exception, their acquaintance with biblical subjects is extremely limited. Even if their early educational advantages have been considerable, and they can, without difficulty, reach the standard of classical attainments by which their knowledge is measured, and their fitness to enter upon a course of study is determined; still, their theological views, if not obscure and crude, are juvenile and contracted. They enter our colleges for theology—*mainly* for theology; they are domiciled there for theological pursuits and purposes; and through whatever course of reading they may be conducted, the design is, either to supply them with theological information, or to furnish

them with the means of obtaining it. Apart from hermeneutics, of what use to them are classics? and of what use is a knowledge of the laws of biblical interpretation, unless it be applied to the simple exposition and enforcement of biblical truth? If moral and physical sciences cannot be subordinated to divinity, the time devoted to their acquisition is lost. If souls are to be saved, and if the flock of God is to be fed, the church must have theologians, rather than scholars, for her instructors in righteousness. Scholarship is ornament and power, when sanctified by the truth, and when devoted to the elucidation of truth; and there is a growing conviction in the minds of those who are the best qualified to judge, that for our ministers to occupy their proper positions in society, and to have the influence over the minds of men which God intended they should command, their scholastic attainments must be more sound and more elevated. To this conviction we bow. We may, nevertheless, be allowed to express our apprehension, that if classical and general literature cannot be purchased at too dear a cost, yet that theology may not have its appropriate and proportionate share of attention. We think that the connexion of our colleges with the University of London, and the path which that connexion has opened to literary honours, present strong temptations to certain minds to be more anxious about philosophy, than about divinity; and if these allurements are not resisted, a conviction will steal into a student's mind, that he *must* get classical knowledge while at college, for that he *may* get divinity after he leaves it.

May obtain divinity after the preparatory course of study for the ministry of the Gospel is closed! Yes, indeed; for he who expects to save souls, must increase his acquaintance with the truth that saves them. A minister's life is one of study, as well as of labour. But for young men to place theology upon a level with the dead languages, and to give to it no more of their attention than is due to a branch of study, second only in point of importance, appears to us to be a fearful mistake, and an error that must very materially interfere with the great purposes of their college and ministerial life. The churches of the saints want theology, and theology they must have, or they will either repudiate the ministry, or languish under it. If the churches are to increase with spiritual members, and if, as thus augmented, they are to be increasingly holy and happy, active and useful, they must have sound theological pastors,—men who know the truth, and who will not shun to declare it. Theology is the strength of the ministry. Theology is the support of ministers. Theology, therefore, must be taught in our colleges.

But is not this the case? the reader may be induced to ask. We cast no imputations, we prefer no charges, we cherish no suspicions. The taught and their teachers are both before the public; and the

light shed in the cloister is indicated by the teaching which comes from the pulpit. A pupil will ordinarily catch and evince the mind of his instructor. Students are the representatives of their tutors ; and the churches do and will judge of the latter by the former. We speak advisedly when we say that all young men do not bow to the decisions of their venerated fathers ; and that some of those who sit on the form think they could teach him who fills the chair. It is far from our intention to affirm that any student should be a mere passive recipient of the thoughts and convictions of another man's mind. Those who are receiving the advantages which our academical institutions afford, are bound to exercise their own judgments, and, having light, to reach their own conclusions. Tutors are not to fetter their minds, but to endeavour to set them free. Yet who will deny that much deference ought to be paid to the enlightened understanding of a highly-gifted and well-qualified tutor ? But we do fear that the vividness of a youthful mind is sometimes mistaken for the discriminating power of an intellect that age, observation, and experience have matured. We do beseech theological students to be docile ; to learn with meekness, before they teach with dogmatism ; and to obtain enlarged views of the Gospel, and of the best methods of unfolding it, before they attempt to modify the orthodox representations of their fathers and brethren. Minute explanations are unnecessary. We have no articles of faith, no digest of truth, by which to test our sentiments ; but the spiritual and the godly of our own denomination have long given currency to statements affecting Christian doctrine, which we should grieve to know were becoming obsolete. If academical advantages are worth anything, their chief value lies in the opportunities they afford for gaining a knowledge of "the doctrine which is according to godliness." Beloved brethren, study theology ; and for the sake of being understood, we say, love study, and contend for Calvinistic theology.

But we may refer to the influence that guides the theological researches of our young brethren, and that gives mould and form to their judgments and statements on subjects pertaining to the grace, gospel, and kingdom of our Lord Jesus Christ. We cherish profound respect for the men on whom devolves the task of teaching their junior brethren the truth they are to teach others ; we venerate their names, we magnify their office, our blessing be upon their labours. But we are sure we express the opinions of thousands of those who are alive to the welfare of our Zion, when we say, that of all Christian men, theological tutors ought to be sound in the faith. If they err on any vital point of spiritual truth, and are the means of inducing the young men under their care, first to embrace the error, and then to propagate it, they originate and perpetuate mischievous causes, which as they dishonour God, so they may be fatally ruinous, or at least very injurious, to the souls of their fellow-creatures. At the Autumnal Meeting of

the Congregational Union, held at Leeds in the month of October last, some very useful cautionary hints were thrown out, and which we hope will be taken by the parties to whom they were intended to apply. The Committee, in calm deliberation, recorded their sentiments; the assembled brethren, at their fraternal conference, adopted and endorsed them; and they are now before the world, as the avowed convictions and hopes of pastors, of deacons, and of many delegated brethren. The Committee of the Union are not responsible, we imagine, for the opinions of those gentlemen who took part in the discussions of that hallowed solemnity; we do not, therefore, wish to consider the body answerable for the statements of its members. Yet we gather from the proceedings of the meeting, that some of the signs of the times are sufficiently ominous to awaken concern, and to justify admonition. The paper that was read, and which appeared in the December number of this magazine, urging attention to sound doctrine, and a firm, affectionate adherence to the leading sentiments of the Gospel, is a valuable document. May it be prized according to its merits.

We were struck, too, with the admission of the Rev. J. A. James, that he regretted having recommended Finney on American revivals. We admired the zeal that prompted our brother to unite with Dr. Payne, in drawing the attention of the British churches, by the republication of that book, to the necessity of using all scriptural means for the advancement of religion in our land; we read with pleasure his calm and cautionary—for so it was—introductory address to these lectures; but we cannot express the delight which our friend's retraction awakened in our mind. All honour to the head and heart, to the name and memory, of the man who, when he finds that American theology is, according to his judgment, giving to the thoughts of the rising ministry a wrong direction, and to their views and representations a complexion which it is neither for the honour of God, nor for the stability of his cause, that they should assume, has the courage, the fidelity to say, he regrets that he recommended it; and that he now, after prayerful consideration, advises his younger brethren to adopt the more excellent, the more scriptural mould of truth, "the form of doctrine" which was delivered to their Anglican fathers. May God speed all the advocates of his holy truth! but it does not comport with our views of revealed religion, nor with our concern for the glory of Christ, to justify the study of American divinity in our colleges, or to encourage our ministers to make it the basis of their reasonings with the souls of men. On the contrary, had we influence, we would use it anywhere, everywhere, to dissuade our brethren from the course into which the doctrines and the doings of some transatlantic theologians have betrayed them. May God continue to our honoured tutors a sound judgment in the truth and doctrines of his word, and may He ever help them to open up a safe, a bright path to the beloved young

men under their care. Tutors supply the sample of those spiritual treasures with which pastors will seek to enrich the church of God. Tutors strike the note by which ministers will measure the height and depth of their evangelical ministrations. Tutors instruct the minds that are to replenish the hearts of hundreds, if not of thousands. Defective academical theology must inflict irreparable injuries upon multitudes; and if during only one session, erroneous impressions should be produced upon a single class of students in training for the holy ministry, respecting either the ground of a sinner's justification before God, or the divinity, personality, and work of the Holy Spirit, it is impossible to say what, and how desolating, the effect may be. To have the sanction of a tutor's name, or of a tutor's writings, for advancing sentiments which the most godly members of our churches would disown, is a license which should never be given, but if given, should never be taken. "O God, bless the respected and revered tutors of our colleges with *the* knowledge of the truth that will, when imparted to their students, and through them to the churches over which they shall preside, sanctify, elevate, rejoice, and strengthen the souls for which the Redeemer bled. May the tutor meet the student, and may the student leave the college, 'in the fulness of the blessing of the gospel of Christ.'" "The times in their view," say the brethren at Leeds, "demand great truths, great views, great impulses—whatever has power to harmonise and animate the friends of truth, the servants of Christ. So deeply are the brethren of this conviction, that they cannot forbear an affectionate appeal to the honoured tutors of the colleges on this subject. Will those eminent brethren candidly receive the avowal, that this meeting will think the work of teaching the young minister then only complete, when, in addition to sound theology, there is impressed continually on his mind, the necessity that he should consecrate all the powers of his soul to preaching Christ Jesus, and him crucified. And the meeting must add the expression of its respectful and affectionate, but deep anxiety for the rising ministry on this point. Great will be the joy and the confidence of the brethren present, in whatever proofs they can perceive that the young pastors of the churches enter on public service with thoroughly evangelical sentiments and purposes—determined to know nothing among the people, but Christ Jesus, and him crucified, willing to be despised as plain, rude, unwise, so they be but mighty and blessed in preaching the cross."*

In a future number some remarks will follow on the theology of the study, and on pulpit theology.

* Vide Congregational Magazine, 1843, pp. 864, 865. We are happy to be able to state that the document quoted will shortly appear as a cheap tract, and form one of the series published by "The Union."—EDITOR.

ON THE MODES AND FORMS OF WORSHIP AMONG CONGREGATIONAL DISSENTERS.

"WHEREWITH shall I come before the Lord, and bow myself before the high God?" To this question the prophet himself has supplied an answer. We are to come in a spirit of honest and humble piety, rather than with outward sacrifices. The apostle Paul has furnished another, in fuller harmony with the dispensation under which we live; and tells us distinctly the name we are to plead, and the ground on which we are to expect acceptance. "Having therefore, brethren, boldness to enter into the holiest, by the blood of Jesus. . . And having a High-priest over the house of God, let us draw near, with a true heart, in full assurance of faith." These are answers to the inquiry in its essential import—its highest point of view. It may be taken to have a *secondary* meaning, and to relate to *modes and forms*. Approaching God in this spirit, and by this "new and living way," what shall I do in his presence—*how* shall I address *him*—what shall be the *manner and outward form* of the worship I offer? And this, though a subordinate matter, must surely be regarded as holding among such matters a very high place.

It is before *God* we appear. We come to worship and adore him; publicly to render to him, with all his faithful children, and all his loyal subjects, the glory due unto his name. Sinful, we come to obtain pardon and acceptance; having our minds alienated from him by wicked works, to be filled with holy love; earthly and grovelling in all our natural tendencies, to be raised, ennobled, hallowed by communion with him; in a word, whilst we come to worship before the Lord and magnify his name, our object is also to secure to ourselves every direct and every reflex advantage, which such exercises and employments are adapted to afford.

The most suitable *manner*, then, of approaching him—the best and most effective methods of exciting the spirit of worship, of strengthening the religious principles, and awakening the devout emotions, so that our sacrifices of thanksgiving and of prayer may be acceptable to God, and leave permanent and holy results on our own mind and character, must be a question of profound and transcendent interest.

It is not, however, to secret or domestic, but to *public* worship, that our attention is now called; to the worship of the church, where numbers meet, where the great law of sympathy is capable of being called into action, and where free scope is given, in the exercises of religion, to all the social elements of our nature. That which might suffice to maintain the spirit of devotion in the closet, would be inadequate here. It is no longer as the individual merely, it is as the subject

and the citizen also, we worship ; and as other principles and feelings are to be addressed, other means and appliances must be used.

That the worship of numbers *may* be cold and formal, cannot be denied ; but it may also be ardent, exciting, and sublime. And there is one condition indispensable—absolutely indispensable to the latter—the presence and power of the Holy Spirit. Here all are agreed. There is another condition scarcely less necessary—careful individual preparation for that worship. And by the assembly that enjoys the presence of the Spirit, and whose members come together in a devout frame of mind, genuine spiritual worship must be offered. This is true ; but it is equally certain that its character may be affected, and materially affected by other circumstances, and those too which are external and modal. The manner and forms of worship may tend to chill and depress, or stir up and elevate the mind ; to induce and encourage a state of feeling and of heart in opposition to the grace of the Divine Spirit, or in harmony with it ; favourable or unfavourable to the reception of his sacred influences. The question therefore is, in what circumstances the former are likely to be found ? in what conditions the holy and blessed Spirit is likely to visit us ? by the use of what helps a devout state of mind is likely to be produced ? what are the modes and forms most consistent with a due reverence for the character of the Spirit, and the nature of his operations, and at the same time best adapted to stimulate our powers, to aid our infirmities, and excite our purest affections ? The Roman, the Greek, the Lutheran, the Calvinist, the Scotch Presbyterian, the English Episcopalian, and Nonconformist, are marked by greater or less diversity in their manner of worship. Which is best adapted to the production and maintenance of a devout and healthy piety ?

It may be readily replied, That which is nearest to the scriptural model. It may also be answered, That which is truest to human nature, and most exactly agrees with the condition and constitution of man. These are, without doubt, *coincident* ; but the answer is not in either case sufficiently explicit ; and the question returns, which is the *true*, which is the *divinely appointed* mode of worship ? We know far too little of man to reason the question out for ourselves, or determine it by abstract considerations. Whether it would be possible for any one ignorant of church history, to go to the Scriptures and eliminate for himself the Divine scheme, we cannot tell. One thing is certain, we cannot thus go ; nor by any effort can we help having our interpretations modified, and our views coloured, by the knowledge we possess of history and of man. Nor is this an evil. Nevertheless it renders necessary great caution on our part ; but we believe, that that inquirer who possesses the requisite acquaintance with human nature and with history, and who shall go to the Scriptures using that caution as he ought, is the man most likely to arrive at the truth.

Here, however, a distinction must be taken, for the patriarchal, the Levitical, and the evangetic worship differ greatly from each other. The Levitical was an advance on the patriarchal, and the evangelical on the Levitical; and it is with the evangelical that we are concerned. Yet all were intimately connected. The first introduced the second, the second the third; and while each has some things peculiar, all have some things in common, and some things intended to be permanent. We think that some error prevails respecting the old dispensation and its authority. There is much in it, doubtless, that was accidental and temporary, and that has now passed away: but there is much that remains. It is only its *peculiar* rites and *symbolic* institutions that have vanished. Its principles are divine, and endure for ever. To Judaize, is to subvert the gospel; but it becomes us to understand what Judaizing is, lest the horror we entertain of it should lead us to discard what is essential and abiding. The offering of the lamb or of the bullock in sacrifice was temporary, but not the doctrine of substitution—the Aaronic priesthood, but not a human ministry—the Jewish sabbath, but not a consecrated day—the mode and manner of approaching God at the mercy-seat, but not prayer in the name of a Mediator—the appointment of *Levites* to sing, and play the harp, the psaltery, and the cymbal, but not the *singing* of the praises of God, nor yet the praising of Him with instruments of music by all his royal priesthood. The one has disappeared, for it was the shadow; the other is the substance, and abides. It agrees with the essential character of God, it harmonises as truly with the nature and constitution he has given to man, and is to be found characterising every Divine dispensation. The patriarchal worship was suited to the infant condition of human nature and society. The plan of salvation, *as now revealed*, could not then have been apprehended. The first revelation after the fall, contained the same truths as the last, but they were “conveyed in *representations* to the senses, chiefly that of sight, and in words descriptive of those representations;” and were given, “not in the language of moral philosophers and rhetoricians, but in that of shepherds and herdsmen; not in Greek or English, but in Hebrew.” “In comparison with the glory of the gospel—the grace and truth which is by Jesus Christ—this was a very imperfect proceeding; but it was a rudiment of the moral system, which was to be the excelling glory of a future age; and, with all its imperfections, it was as high and spiritual as the *condition of human nature was able to bear*. It was adapted to a state of intellectual and of spiritual infancy,”* and gave its peculiar character to the patriarchal worship. The Levitical economy, though still preparatory, was an advance on the former. It also dealt chiefly in

* Scripture and Geology, by J. P. Smith, D.D. See the whole of Lecture 7th, and note N., for a beautiful elucidation of this principle.

sensible representations, but they were of a higher character. It was designed and adapted to introduce the better covenant under which we live: that perfect economy, that spiritual institute, which is intended to be universal. It also has its modes and forms of worship as adapted for universality as itself, and more suited to its nature and genius than any other forms and modes; and we wish to keep it distinctly in mind, that our present and chief inquiry is, what are they? But a knowledge of the former dispensations, though they were imperfect and initial, is necessary to a right apprehension of the order of gospel worship; and while we would not corrupt the latter by retaining aught of the former that has passed away, we must guard as carefully against disparaging what they contained that is real and substantial, and rejecting the light they shed on the system they were intended to introduce.

Before advancing any further observations, we will state the order of worship adopted by Congregational churches; it may slightly vary in some cases, yet it is tolerably uniform, we believe, wherever such churches are known, and may be stated in a few words.

1. The full services of the Lord's day are usually conducted thus:—

When the congregation, which is always promiscuous, is assembled, a psalm or hymn is sung; one or two portions of the Scriptures are then read, generally without comment; after the lessons, free prayer is offered, which on the average may occupy fifteen minutes, and commonly embraces adoration, praise, confession, petition on behalf of those assembled, and general supplication for all men; another psalm or hymn is then sung; after which a discourse is delivered on some text of Scripture; the sermon is followed by singing, and the whole service of one hour and a half is concluded by a short prayer, and the benediction. The morning service, however, is not unfrequently somewhat prolonged and varied, by being commenced with a prayer of five minutes; by introducing the longer prayer between the lessons; by a running comment on one of the portions read, or by an exposition of a paragraph of the word of God, instead of a sermon on a single text.

2. Meetings denominated prayer-meetings are also held by us: say, one early on the Lord's day morning, a second on some other part of the day, and one on some evening of the week. At many of these prayer-meetings the minister presides; they are attended chiefly by pious persons, and consist of singing, of prayer offered by such church members as may possess the gift, and sometimes of a short extemporaneous address from the pastor.

3. The Lord's supper is administered generally on the first Lord's day of each month: sometimes at the close of the morning service, sometimes in the afternoon, and in a few cases in the evening; the order of service being that, as nearly as possible, which seems to have been adopted by our Lord at its institution.

4. A service, similar to that of the Lord's day, only more brief, is often held on one of the week-day evenings; besides which the church usually assembles on an evening of the week prior to the administration of the Lord's supper, for special prayer, for exhortation, and for the transaction of the spiritual affairs of the church.

On this statement a few comments may be necessary. The psalms and hymns sung are, all but universally, uninspired compositions. The prayers are never read, and seldom precomposed. The Scriptures which are read are selected according to no established and generally-acknowledged rule; some pastors, however, adopt a rule for themselves, *e.g.* reading for the first lesson the Psalms consecutively, and for the second some other book, or the chapter in which the text is found. In many cases, however, we believe all the Scripture lessons are indiscriminately fixed upon.

Such are the modes of Congregational worship. Are they right? are they the best? are they such as the word of God prescribes, and as the apostolic churches adopted? Are they, of all others, the most adapted suitably to affect and interest the general assembly, to promote the piety of the worshipper, and to show forth the glory of God?

If it had pleased the Holy Spirit to direct the last surviving apostle to insert in his writings, as a model, a detailed account of the services of one of the primitive churches—the church at Jerusalem, or Ephesus, or Rome,—when it was duly organised and established, how interesting would the record have been! what disputes would it have saved! what schisms prevented! So we are apt to think. But it did not seem good to Him to adopt this course. Of the style and manner of the preaching of apostolic times, we can form, from the notices preserved, a tolerably correct idea; of the character and order of their worship also, we receive a general impression, by the perusal of the Acts of the Apostles and the Epistles, whilst further light is doubtless thrown upon it by the earliest Christian writers. But no such particular account of the manner and forms of the devotional and public services of the primitive Christian assemblies has been transmitted to us, as can enable us to accompany them in their worship, and to realise their procedure as a pattern to which, *in every point*, we may conform our own.

Nevertheless, the New Testament contains much positive information which was designed to guide us; and to collect that information must be our first business. It must be remembered, however, that our inquiry at present is confined to the worship of the *churches strictly apostolic*, and to the information afforded by the New Testament alone. We shall omit the mention, moreover, of what at the institution of Christianity was peculiar and accidental, such as prophesying, speaking with tongues, &c., and aim to ascertain the principles and practice of

the ordinary worship of the churches, enjoined or conducted by inspired men. With us, what they did is authoritative. We believe they were appointed to order the worship of the church, as truly as to develop the doctrines of the cross. But they have done neither systematically—they have done neither so fully as to preclude every secondary inquiry; but they did and said enough. To what is said and done, it is a fundamental principle with us scrupulously to adhere; and from it on no consideration to depart; whilst we believe, that what is left unsaid and undone, may be supplied by the serious, the conscientious, and unprejudiced inquirer.

1. We have the *principle* of social worship clearly established. The early disciples did meet for the worship of the God and Father of our Lord Jesus Christ. All the disciples residing in one place, as at Jerusalem, were expected and required to congregate; and the injunction was laid upon them, “neglect not the assembling of yourselves together, as the manner of some is.”

2. The worship they were required to offer was pre-eminently a spiritual worship. We know that the worship of God, *at all times, must be* spiritual; and that that of the Old Testament saints was accepted only so far as it possessed this character. But when that dispensation which consisted so much of carnal ordinances, gave place to the ministration of the Spirit, peculiar emphasis was laid on this feature of the worship now to be offered, which was so far more spiritual than the former worship could be, that in comparison with it, it might be spoken of as if opposed to the worship they had been accustomed to offer, and contradistinguished from it. Hence, Peter says, that the disciples are built up a spiritual house, to offer up spiritual sacrifices. Hence, the Saviour said, “The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. . . God is a spirit: and they that worship him must worship him in spirit and in truth.” It is not to be understood, however, by this requirement, that the mind alone is to be engaged in God’s worship; and that when we approach him, we are to forget the fact that we have a material frame, and are creatures of sense. The means of grace all suppose the contrary. We are to keep our foot when we go to the house of God; we are to present our bodies a living sacrifice. Jesus knelt in worship, and lifted up his eyes to heaven; and John fell down before the Son of God, as dead. Nevertheless, it does require us to place spirit far above matter; it teaches us that, comparatively, the ritual and ceremonial now are of less consideration; what is outward and formal, though not unimportant, is of inferior moment; whilst it demands a higher and a purer worship according to the higher and purer views of God afforded by the Gospel, in which our entire nature shall sympathise, body, soul, and spirit.

3. The New Testament teaches, that the worship to be offered by Jew and Gentile alike, is to be presented to the Father, through the Lord Jesus Christ, by the Holy Spirit.

4. We have no doubt that the early disciples met, invariably and statedly, on one day of the week for the purpose of presenting such worship; and that on the first, or Lord's day. For a time they often assembled also on the Jewish sabbath; they might meet on other days also; but we think they felt it incumbent on them to *spend the first day* in the service of God and in honour of Christ.

5. The worship of the assembled church was not conducted by the disciples indiscriminately, but by individuals qualified by the Holy Spirit; and, when not specially appointed by the apostles, called and recognised by the church, *i. e.* ordinarily. Those persons were denominated *ἐπίσκοποι*, or *πρεσβύτεροι*, bishops or elders. We have instances of deacons, and perhaps of others, who both prayed and preached, as Stephen; but whether in the case of deacons, it was *as* deacons; and whether in the case of others, it was an extraordinary arrangement, it is not necessary now to inquire; thus much however may be affirmed, perhaps, without hesitation; that of the bishops or elders, the ministry of the word and prayer was *the proper business, the appointed work*.

It may be proper here to make a distinction between those assemblies which were gathered together for the purpose of publishing among men the Gospel, and convincing them that Jesus was the Messiah; and those which consisted only, or chiefly, of the disciples: the *ἐκκλησία*, which met together for mutual edification and the worship of God. Whether in the former case it was usual for the heralds of mercy to read the law, to sing or to offer prayer, we know not. The probability would seem to be, that the first was sometimes done, the second and third seldom or never. Paul, in his own hired house at Rome, read the Scriptures, and expounded what he read; while at Mars' Hill, he appears to have done neither, but to have acted simply as the ambassador of Christ. It is what was done in the *ἐκκλησία*, the congregation, we are anxious to ascertain; and remark, therefore,

6. That they met where it was suitable or convenient,—in the temple, the synagogue, the private house, or under the canopy of heaven. They met for fellowship with the Father, and with his Son Jesus Christ, and with each other. The means they used to secure this fellowship, seem to have been the following:—1. The breaking of bread; the communion (*κοινωνία*, joint participation) of the body and blood of Christ; and we think there can be little doubt, that as they met for this purpose every Lord's day, this was also a *principal object* of their assembling. They prayed, they continued in prayer, which was offered in the name of the Lord Jesus. After the manner of the synagogue service, they doubtless read the Scriptures, and also the letters they might receive from the apostles, or from sister churches,

as the Colossians, &c., were directed to do by Paul himself. They sang.—They would naturally be led to this by the example of Christ, at the institution of the supper, whilst such assemblies seem to be the appropriate places for that singing of psalms, and hymns, and spiritual songs, enjoined upon them. There was, doubtless, exhortation likewise. This we learn from 1 Cor. xiv., and other passages; and it seems to have been at an assembly of the church, though not on the Lord's day, that "with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." All this was done for one great object: in relation to God, the offering of a reasonable, pure, and evangelical worship;—in relation to the worshippers, the increase of personal and social religion amongst them.

But it is obvious that many questions are unanswered here, and that there is much in the detail of their procedure, we cannot gather with certainty from the inspired records; *e. g.*, What was the length, the frequency, the order of their services, and the relation of the various parts to each other? How was the reading of the Scriptures regulated, when they possessed only the Old Testament, and as they came into possession of the several books of the New? What were the number and character of their prayers? Did they, as is alleged, borrow from existing Jewish compositions? Admitting that in some cases, they were assisted in prayer by *proper* inspiration, were those offered by the settled bishops and pastors, which were not thus inspired, purely extempore, or pre-studied or pre-composed, either ordinarily or occasionally? Did the people take any active part in any of the devotional exercises except singing, as by audible responses, &c.? To what extent did they introduce singing? Did they use instrumental music; and if not, was it because of its unsuitableness, or merely because of the circumstances in which they were placed? What was the character of their music? Were their psalms, &c., of inspired or of human composition, or both? What proportion of the time of their ordinary assemblies was given to direct devotional exercises, and what to teaching and exhortation? What were their postures in worship? &c.

Now, these are questions of detail, unanswered in the New Testament; at least not answered distinctly and categorically: yet they are of immense importance. This fact suggests other inquiries. Was the worship of the churches, when settled by the apostles, every where strictly uniform? If so, was it intended to be, in all respects, a model for future imitation, from which there should be no departure? Was it suitable, or was it possible, in the then existing condition of society, to complete the details of an order of worship, which should be adapted to every people, through all succeeding ages? Admitting that the great principles for its regulation are clearly laid down, not to be altered either by addition or subtraction, not to be in any way

contravened or departed from ; and designed to preserve a substantial oneness to the end of time,—were the infant Christian churches capable of fully acting out these principles? Are there no elements, even of the Christian institute, which admit of continually expanding development as human nature advances and proceeds to its full growth? Supposing, in each case, the same measure of Divine influence given, could the devotional services of the Jewish church at Jerusalem, or of the assemblies of the saints in Asia Minor, eighteen centuries since, be as intelligent, as full, as sublime, as entrancing, as we may suppose they will be, when mind universally has reached its highest point of culture, when knowledge, and science, and art, shall have gained their greatest elevation ; when the whole human family shall in the understanding of the Scriptures be men? Are not even we, who live in this advanced and boasting age, conscious, not only that we want more grace, but that we have very much, in many other respects, to learn, before the worship of the sanctuary can be conducted in all its simple grandeur, and impressiveness, and power?

We have said that the question of detail is of immense importance. We think it not difficult to adjust, if men would come honestly and without prejudice to the task. Yet it may be so answered according to the view which they take, first, of the mental and physical, secondly, of the religious nature of man, as to lead to systems and modes of worship, if not radically and essentially different, yet so distinct as to produce opposite effects. It has been so answered, 1. Some have treated man as chiefly a sentient, others as chiefly an intellectual being. The guiding principle of some might have been, that the senses are the only avenues to the mind, and that the heart can be affected only through the imagination ; accordingly their religious systems have been constructed to awaken, at all events, and in the first place, intense feeling, impassioned fervour, deep and solemn awe ; in the hope thereby of securing devotion as the result. Others, as if repudiating this principle altogether, have said, religion belongs to the mind alone, and needs no material or adventitious aids ; have treated man as though the senses were excrement in matters of piety ; and disdained to use the imagination in its service. The principle of both is false. Each is an extreme, and, therefore, a great error. Each, too, is an error alike of excess and defect. Our material and immaterial natures are allied, and act reciprocally. The understanding ought to control the senses ; but the senses, in their turn, can and do influence the mind, for good or for evil. The reason should command its handmaid, the imagination, and a pure heart keep it in check ; but the imagination has power also to stimulate the mind, and quicken all the pulsations of the soul. The religion of Jesus Christ is intended for man as he is. It is adjusted to his compound nature. Its Author understood the delicate and implicated relations of our physical and

mental frame, and has not arranged his worship, to divorce what he had previously joined. If man forgets this connexion, and departs from the principles of his own Divine institution, he will assuredly fail. Perceiving the immense power of outward pomp and ceremonial, he may unduly press them into his Master's service; but whilst he excites feeling to his heart's content, and produces terror, rapture, agony, or ecstasy, it may prove to be but a poetic religion, a sentimental piety, without an iota of true and enlightened devotion. The frame, though galvanically excited, is lifeless still. Or, convinced of the immense superiority of an intelligent and spiritual, to a formal and ritual worship, and determined that in his piety there shall be no admixture of over-excited and spurious feeling, he may reject all external aids, and attempt, independently of them, to kindle the inward flame of devotion. But for the most part, he must as signally fail. The Spirit will refuse to respond to his desires, because those Divine helps, which were given in mercy, are unwisely despised; and the body itself, as if conscious of being the work of the same hand that formed its more illustrious tenant, justly resentful of the indignity done to it, will refuse to indicate any life and vigour within. The creed of such a man may be scripturally correct, but his piety will have no beauty, save "the beauty of frost."

We believe, then, that body, soul, and spirit are intimately united, and mutually dependent. Bound by connubial ties, their jealousy of each other's right and power is a connubial jealousy; no slight can be offered, no violence can be done to either, with impunity. The proper principle, therefore, on which to regulate modes of worship, &c., so as to aid in the formation of true devotional habits, and to produce and develop the highest forms of inward piety, is *to adjust the details of that worship nicely and wisely to man's essential nature, in harmony with the great principles of the word of God. There is a via media, a true via media, for universal man; which while, like the Gospel itself, it is exactly adapted to the average man, would also reach the extremes of civilised human nature, and embrace at the same time the intellectual and the sentient, the more and the less refined; warming and enkindling the one, repressing and regulating the wild and hasty ebullitions of the other; and aiding each, in his own order, in the formation of a dignified and manly piety. The imagination and senses must neither be overwrought nor neglected. There must be no such outward show and pomp in the offices of religion, as shall risk the strong excitement of the passions, and yet leave the rational nature untouched and disengaged; nor must they be so stripped of what is stirring and impressive, as to allow the worshipper to remain cold and unmoved, unawed and uninspired. There must be excitement, but that excitement healthy; and warmth, but without the kindling of*

unhallowed fires. The mind must be allowed to glow, and yet be rational; and the heart to grow fervid, and yet preserve its sobriety.

2. Nor must the fact that man is essentially a *religious*, though a depraved being, be overlooked, in determining the most suitable forms and modes of worship. Scepticism is not natural to our race. Its members do not need to be convinced by reasoning, that God is, or that he ought to be worshipped. Every man knows and feels it. His tendencies to religious exercises, have all the force of instinct; they have characterised him in every age, and appeared in every tribe; so strong, so impetuous is the passion, that rather than not do homage, he will *make* a God. It is the few only that doubt; nor would they have found existence, had not the ministers of Christianity or superstition been the first unbelievers. Aristophanes had never satirised the gods, nor Socrates been a secret sceptic, if the priests of Minerva had been sincere. We question whether a Voltaire or a Bailly, a Hume or a Bolingbroke, would have been known, but for the scandalous corruptions of Christianity they witnessed. Nor has it been possible, at any time, or by any means, under the grossest and falsest forms of idolatry, or in the most superstitious days of Christianity, to persuade the multitudes to forsake their altars and their shrines. He that in a moment of strange infatuation spurns the God of the Bible, must have a goddess of reason: he that in his folly says, "*no God*," proves that he does not believe what he says, by next moment bending his knee; whilst he that in his pride laughs to scorn his companion that has become a saint, often in the self-same hour secretly wishes he had the courage to be like him.

Man, then, is not to be treated as if he were essentially sceptical and irreligious; as if he had to be made capable of worship, or to be inclined to offer it. The curse of sin, which has darkened the understanding and debased the heart, has scarcely enfeebled the *natural* religious appetite. The temple is crowded, though the Deity is unknown, and the priest obeyed, whether of Jove or of Juggernaut. Instinct, conscience, all the impulses and cravings of the fallen moral nature, will have an object of worship; and it is only necessary to kindle a light that seems to be from heaven, and frame a service that has the semblance of devotion, to stir the soul, either of the philosopher or peasant, to its depths; and awaken its hopes or fears, its terrors or joys. What we want is a mode and form of worship, which shall aid us in approaching the *true* God, and tend to make our devotions reasonable and pure. And in constructing such a system, this principle must be borne in mind, along with the former. While we recollect that the heart is an avenue to the understanding, always open, let us know also, that man, though fallen, is ready to worship. The temple is in ruins, but it is standing still, and ready from every

niche and corner to respond to the voice of its once welcome Inhabitant and Lord. There only wants, on the one hand, his illuminating and constraining Spirit; and on the other, those external aids, which our condition absolutely requires. What those aids are, is the subject of our present inquiry. They are to direct more than to create; to lead into right channels, rather than to call into existence; to conduct to the true God, him that is already disposed to worship. They must be made carefully, therefore, to harmonise with the *true idea* of God, to embody, as far as possible, his character; and illustrate, not obscure, the spirituality of his nature; but they must not suppose man to have lost his religious nature and appetites, and to be ignorant of his duty to worship. At the same time, they must be such as are adapted to direct his instinct aright. His soul will be prompt to answer to the first call to worship, and until required to offer the worship of a spiritual mind to the true God, will appear admirably earnest and devout; but, then, it will suddenly fail. There is nothing wild, nothing enthusiastic, nothing superstitious, to which you may not lead it on, as long as its gods are no gods. But it is reluctant to pursue its fellowship with the Lord Jehovah, and to present the pure, simple, spiritual service of the Gospel of Jesus Christ; and requires to be perpetually urged and stimulated to turn its instinct towards the throne of grace, and bring its homage there. Our modes and forms of worship, then, must offer no slight to man's religious instincts; they must be recognised, though not suffered to run wild; and encouraged, though it may be necessary to enlighten and curb them. A frigid devotion is not less to be shunned, than a sickly, sentimental, fanatical piety. To a healthy religion, the freedom of man's nature must be preserved; and that licentiousness only, to which its moral disorders render it prone, restrained. If, then, the fact, that man is *disposed* to worship, would seem to require only the *simplest and most naked* forms of religion; the other fact must come into the account, that no sooner does he attempt to bring a pure and scriptural offering, than, through the great corruption of his heart, he requires to be urged and stimulated in every possible way; and no question is more important, than, What are those modes and forms of worship that have this tendency, this adaptation? How is that scheme to be hit upon, that exactly meets the case?

But we have not space left for the full discussion of these questions, the consideration of which we propose to resume in another paper.

THE WHITEFIELD PAPERS.

THE Editor has in his possession a large collection of unpublished letters that passed between the Rev. George Whitefield and his friends. These have been examined by a gentleman intimately acquainted with the parties and the period, who has obligingly furnished a number of biographical and other notes, which greatly enhance the interest and value of the series. They will be published from time to time in this magazine, which has already supplied to the public a very considerable number of such documents, which are the materials of history.

NO. I. JOHN HUTCHINGS OF WOOLMINSTONE, TO THE
REV. GEORGE WHITEFIELD.

The following letter is only signed with initials, but there is good reason to ascribe it to John Hutchings of Woolminstone, near Crewkerne, Somersetshire. He is mentioned in Wesley's Journal, (page 39,) as of Pembroke College, Oxford, and as present at the love-feast for the opening of the new year, 1739, with the Fetter Lane Society. In the month of February following, he was with Mr. Whitefield at Dummer, in Hampshire, visiting from house to house, when the latter was taken suddenly and seriously ill. There subsisted a close friendship between them, and Mr. Whitefield records in his journal, in reference to that attack of sickness, "that it would have melted any one down to see on this occasion my dear friends, especially my dearest Mr. H., weeping and praying around me." The next month, Mr. H. was at Bristol, supplying the place of his "dear brother Whitefield." He seems to have adopted the Moravian *stillness*, and occasionally to have officiated at Dummer, and taken care of the Society at Basingstoke. *Wesley's Journal*, p. 210. *Life of Wesley*, p. 54. *Whitefield's Journal*, pp. 141, 142, 162. *MS. Account*, &c.

Oxford, 1737.

DEAR MR. WHITEFIELD,—I thank you for your last. It was a free-will offering, and so deserves to be more particularly gratefully acknowledged. The wondrous deeds God has wrought by your hand, surprise me exceedingly; but alas! little do they gladden me, so weak is my faith, so carnal are my joys, they often cast me into a deep muse, and make me to say within myself, ποταπὸς ἐστιν οὗτος.* Oh, when will such glad tidings kindle me into a joyous and exulting spirit, and cause me to cry out Ὁσαννὰ ἐν τοῖς ὑψίστοις;† Go on, thou soldier of Jesus Christ, fight his battles, know the captivity of his children, re-establish his kingdom on earth, and the hand of the Lord Omnipotent be with thee ever more and more. I was wondering, no longer ago than Sunday last, how the first servants of Christ were so lowly in their own eyes, when they made so remarkable a figure in the world. To be able to work all manner of miracles, to be perfect masters of every language under heaven, and all such other extraordinary accomplishments, must set them a prodigious height above the common pitch of mankind. Such wondrous persons must be universally talked of; and though many were prejudiced against the doctrine, yet surely none could forbear admiring their endowments; yet, in the midst of such very high and

* Matt. viii. 27.

† Matt. xxi. 9.

exalted excellences, what a mean opinion do they maintain of themselves! as very objects, yea, as worms, and no men. This seemed to me the most admirable part of their character; and I wondered, (as I should,) how they could exercise it? And who could imitate it? But when I remember, (as I always should,) an ever-living and all-powerful God, then understood I the cause of this mystery. I perceived it was ever He that kept them from being high-minded, and that it was as easy for the Almighty to clothe them with humility, as to gird them about with strength. Then thought I, and now at least with some little satisfaction, dear Mr. Whitfield will be safe from fear of evil; yea, that greatest of afflictions, pride; for since God can give the contrary temper, and since prayer may obtain it, his own and the prayers of his friends will certainly prevail. This consideration also gave me some hopes of having my haughty and lofty imaginations battered down; for once and twice have I heard that power, infinite and resistless, belongeth to God. He can make his sword to approach the great leviathan, and pierce the scales of the otherwise impenetrable monster. I own it is a harder task to rip up my stubborn pride, and crush it as a bubble; but still, 'tis possible to the great Jehovah. Stretch forth, then, most gracious Lord, thy strong and mighty arm, for I am daily harassed by this bitter enemy, and I long to see it in the dust. I know you will say Amen: and I beg of you to renew it, as the widow did her importunate suit. You tell me pleasing and excellent news indeed concerning Mr. Morgan. What! leave his native country, forsake his worthy friends, relinquish the views of considerable preferment; and all in the prime of life and the very bloom of youth! Oh for a resolution as steadfast and immoveable as the desire is good and glorious! And I shall not doubt to pronounce Morgan one of the happiest of names. What a generous disdain of worldly things! What a noble contempt of plenteous riches and honour will such a distinguished conduct argue! To what fervour of spirit, what courageous zeal for God, and compassionate love of souls, is it likely to lead! If Mr. Morgan had an ambition that aspired to an equality with angels, I cannot imagine a more effectual way to gratify it than that he is inclined to take. For what nearer approach can a mortal make to the worth of heavenly beings, than to devote so entirely and without any reserve, the flower of his age to the furtherance of the Gospel, and to carry the knowledge of a great and everlasting salvation to the wretched sons of ignorance and error? This has ever been the employ of the favourites of heaven. Inquire all along from the beginning of Christianity, whether they have not been choice and precious souls, men greatly beloved, to whom this office was assigned. So that, though carnal people and people that love not truth may charge our brother with folly, or revive against him the calumny that was cast upon the irreproachable Jesus, "He is beside himself," yet if I do not greatly mistake the meaning of Scripture, there is a day coming when his wisdom shall be made clear as the light, and his sound judgment as the noon-day: for if he adheres to his intention with a firm purpose of mind, if afterwards he exerts himself manfully in executing it, without fear of contempt or desire of applause, aiming singly and with an undivided eye at the glory of our Divine Master, if that be his procedure, ah! Mr. Whitfield, whatever I and the lukewarm world may wish for now, there will be a time we shall be glad to change conditions with Mr. Morgan, I mean when we are a-going to take an eternal farewell of all things under the sun, or when the archangel's trump shall raise us from the dust in a moment, in the twinkling of an eye, when we shall be made to stand in the sight of the universal assembly, and arraigned at the awful bar of Omnipotence, and expect every instant to hear the decisive, irreversible sentence! When you write to Mr. Morgan or see him, I beg my name may be mentioned, and my best service presented to him. Pray tell him that obscure and unknown as I am, I shall henceforth remember him in my prayers, and would be glad if he would vouchsafe me the same kindness. I shall pray that he may never recede from, but prosecute his

enterprise in spite of all solicitations to the contrary, because I verily believe that, according to the tenor of God's most gracious promise, this will procure for him grace and understanding, and every good gift an hundred fold in this life, and rank him with the first servants of Christ in the life to come, and number him with the saints in glory everlasting. Tell Mr. Kitchen that when I was last at Woodmee, I happened to reprove one for swearing, and that pretty sharply; one of Mr. Leff's lads. The boy is about seventeen, and was most notoriously addicted to profane and blasphemous language. That very day he overheard me giving some good advice to one of his fellow-servants, and he made the arrantest mockery of it imaginable. His name is Griffith Williams; perhaps Mr. Kitchen may have heard of him, for he was a famous or rather an infamous bravado in sin. My reproof, far beyond my expectation, pierced him like a sword, nor did it only touch him to the quick for the present, but it stuck fast as a nail in a sure place. From that time forward he left off his horrible speeches, and became remarkably serious. Last Sunday he came to see me, and seemed affected with what I said, and fully resolved to save his soul. The poor boy is now become the jest of his fellow-servants, even as he was used to ridicule any that feared an oath. I desire to be truly thankful to God for his change and mighty goodness. I beg of you and dear Mr. Kitchen to implore his infinite Majesty to perfect it. The lad has more than ordinary parts, and am told is exceedingly sharp and witty. Now, if such a reprobate be reclaimed, one so young be made a thorough convert to holiness, and that too with the advantage of a ready capacity, who knows what glory may accrue to God, what good to men thereby? Pray therefore that the Almighty fiat may be set as a seal to the desirable work. I have advised him to learn to read. Mr. Kitchen's sisters teach him, and he promises to be very diligent in it. I promised you a guinea towards your American expedition; the word is gone out of my mouth, and ought I not to fulfil it, even though it were to my own harm? At present I have but about seven shillings more than a guinea, and two of the seven must be expended on somewhat necessary within a day or two; nay, now I recollect, I owe for two bushels of malt; and, besides all this, it is a long time before my pay-day will come. Now, my dear friend, what would you have me do? You see my stock of money is small, and (woe is me!) my stock of faith is less, if it be any at all; would you that I be true to my promise, and cast myself on the Providence that feedeth the ravens? Speak, dear Sir; I will pray that you may direct me right. I am determined to do what you advise. 'Tis now striking twelve, I must therefore bid you good night, and retire to rest, least I oversleep at prayer time in the morning; but don't tell my kind rector of this. He charged me to be in bed before this time; nay, but on such an extraordinary occasion he would surely excuse me. I am taking leave of one of my best and dearest friends, a very Jonathan, whose love to me has been wonderful, passing that of women. I am giving the parting kiss to one who has been very pleasant to me, and whom I shall see no more till we meet in the region of departed spirits; and, what is most moving, 'tis a question whether I shall not be there shut out from his company, and not permitted to embrace him in my polluted arms. This is so cutting a consideration that my heart, though flinty, cannot resist; and, indeed, my watery eyes bear witness that my heart is wounded within me. May the wound grow deeper and deeper, and wider, that I may feel how bitter a thing it will be to be separated from God and his saints! May this goad me on to true repentance, that I may not everlastingly be debarred from the dwellings of the righteous, but may see the felicity of thy chosen, O merciful God, and rejoice with the gladness of thine elect. Amen.

Dear Sir, your affectionate friend,

J. H.

REVIEWS.

1. *Chronica Jocelini De Brakelonda, de rebus gestis Samsonis Abbatis Monasterii Sancti Edmundi. Nunc primum typis mandata curante Johanne Gage Rokewode.* 4to. pp. 172. Londini: Sumptibus Societatis Camdenensis. MDCCCXL.
2. *Monastic and Social Life in the Twelfth Century, as exemplified in the Chronicles of Jocelin of Brakelond, Monk of St. Edmond's Bury, from A.D. MCLXXIII. to MCCII. Translated with Notes, Introduction, &c., by T. E. Tomlins, Esq., from the original Latin as printed by the Camden Society, under the superintendence of John Gage Rokewode, Esq. F.R.S., &c.* Medium 8vo. pp. xii. 52. London: Whittaker and Co. 1844.
3. *Three Chapters of Letters relating to the Suppression of Monasteries. Edited from the Originals in the British Museum, by Thomas Wright, Esq. M.A., F.S.A., &c.* 4to. pp. 304. London: Camden Society. 1843.

It has been recently observed with great force and truth, that "there seems to be a capricious power abroad, which is transmuting every thing into some curious gothic or primitive type. In art, in poetry, in philosophy, in history, we are pursued by the forms and thoughts, by the romance, the religion, the morality of the middle ages."

We have not leisure to trace the causes which have produced this "mediæval epidemic;" but assuredly it is the duty of all true-hearted Protestants to check its progress, and to abate the severity of the attack where it already prevails.

Multitudes in this country delight to contemplate the glorious remains of monastic architecture as seen in such ruins as Netley or Fountain, Glastonbury or Tintern, and, moved by peaceful scenes and hallowed associations, are ready to say with Sir Walter Scott:—

"Here, have I thought, 'twere sweet to dwell,
And rear again the chaplain's cell,
Like that same peaceful hermitage
Where Milton longed to spend his age."

This sensibility and taste have been wrought upon by pseudo-historians and novelists, who describe these foundations as having been the asylums of learning, the homes of charity, and the sanctuaries of religion; whereas, to use the energetic language of John Foster, "the proud piles

were, in fact, raised to celebrate the conquest, and prolong the dominion of the power of darkness over the souls of the people. They were as triumphal arches, erected in memorial of the extermination of that truth which was given to be the life of men."* And this sad reality will become more fully known in England, than it was even in the days when Thomas Wolsey commenced and Thomas Cromwell consummated their suppression. For as the researches of the classical antiquarian amidst the ruins of Herculaneum and Pompeii have revealed, not only the state of civilization and the arts in those ancient cities, but also the excessive lasciviousness, the abominable idolatries, and the nameless vices of their guilty inhabitants, so the ecclesiastical inquiries that are now going on, have already brought from beneath the mildew and the dust that so long encrusted our national archives, documents that show how awfully retributive were the spoliations of Bluff Harry, and how truly he was a besom in the hands of the All-righteous One, to sweep from the earth those gorgeous dwelling-places of surpliced hypocrisy and sanctimonious crime.

The works at the head of this article will confirm these observations. The Latin chronicle which is first named, was written by Jocelin de Brakelond, a monk of the monastery of St. Edmund, and comprises the biography of his friend and patron, abbot Sampson, and the annals of that fraternity, from the year 1173 to the year 1202. A contemporary monk of St. Edmund has recorded the character of our chronicler in these simple words: "Dominus Jocelinus elemosinarius noster, vir religionis eximie, potens in sermone et opere." The manuscript belonged to the family of Bacon of Redgrove, and afterwards to Bishop Stillingfleet, and at length came into the possession of the Earl of Oxford; and it has formed part of the celebrated Harleian collection, which so greatly augmented the literary treasures of the British Museum. The MS. was selected for publication by the Camden Society, under the learned and able editorship of Mr. John Gage Rokewode, a gentleman of the Roman Catholic communion, and distinguished by an elegant taste for archeological pursuits, who doubtless fulfilled his literary task *con amore*; and has transcribed, with all fidelity, the monkish Latin of Dominus Jocelinus. The second work before us is a respectable translation of the first, with notes and an introduction, to make the history more complete for popular use. It is an exceedingly cheap and, as we shall presently show, an exceedingly interesting pamphlet, forming a part of Whittaker's Popular Library of Modern Authors; copyright editions.

The third volume on our list relates to the overthrow of that mighty system of imposture, which was in its high and palmy state

* Essay on Popular Ignorance, chap. II.

when Abbot Sampson swayed the crosier. It contains one hundred and forty-two letters and documents, connected with the suppression of the monastic institutions in the reign of Henry VIII., collected by Mr. Wright, from public records, and also published by the Camden Society.

The extracts we shall make from both works, will chiefly relate to the monastery of St. Edmund, and they will go far to vindicate the severe terms in which we have spoken of these establishments.

We must first quote a long but important passage from Mr. Tomlins' "Introductory Remarks," as it recites the origin and progress of the monastery of St. Edmund, down almost to the days of Friar Jocelin.

"The town of St. Edmund's Bury, in Suffolk, takes its name from a church and monastery of great celebrity and importance, founded in that place by some religious persons (as they were then termed), who said they had preserved the body of Edmund a king of the East Angles, who, at his death, was dignified with the titles of 'royal saint' and 'holy martyr.' From all that can be learned of King Edmund, he was a person of good birth, who was nominated by Offa, king of the East Angles, as his successor to the petty kingdom of East Anglia, which was not incorporated with the kingdom of Egbert, but permitted to remain as a distant yet tributary state under its own sovereigns, the last of whom was this Edmund the king and martyr. History informs us that the Danes visited East Anglia, in 865, and wintered at Thetford, under Ingvar and Ubba their chiefs. In 870 they made an incursion further inwards, and Edmund gave them battle near Thetford: the result of this battle seems to have been, that the Danes were desirous of peace, and offered peace to Edmund upon condition of his dividing his kingdom with them. As the Danes were most cruel and perfidious pagans, Edmund refused their offer, which seems to have been made by means of an 'embassy'; but he did not, indeed, in all probability he was unable, to take steps to repel the invaders, who having next obtained possession of his person, bound him to a tree, beat him with 'bats' or clubs, and exercised their skill in archery by shooting at him; finally Ingvar ordered his head to be cut off, and it is said his head and body were thrown into the thickest part of the woods of Eglesdene. Now (according to the story told by the monks and superstitious chroniclers) the subjects and followers of Edmund endeavoured to find the body, but losing themselves in the wood, cried out to their companions, 'Where are you?' when a voice answered, 'Here, here, here.' They hasten to the place, and find the head in a thicket of thorns guarded by a wolf, who shows no fierceness on this occasion, but followed the head when taken away, and returned as if in a drooping and melancholy state to the wood. The head, it is then said, united with the body, the mark of separation appearing like a purple (some say a red) thread. However, the body was buried in the earth in a little wooden chapel at a place called Hoxne. At the end of thirty-three years a report was circulated that miracles were performed at this chapel; in consequence of this, the body was exhumed for the purpose of its being placed in a large wooden church at a small town called Beodrichesworth (the present Bury St. Edmunds); on this occasion the body of king Edmund was found, not putrid or decayed, but whole and uncorrupted with the head united to it, the mark of a red thread appearing round the neck. The only testimony of this incorruptibility of a body which had lain thirty-three years in the earth (for the body was said to be as fresh as if that day interred) was a female devotee, by name Oswyn, who, as the story goes, said that she had long secluded herself and lived near the town, and for several

preceding years annually cut the hair and pared the nails of the saint, and had preserved these *relics* with unceasing care.

"The next thing we hear is, that some persons devoted themselves to a monastic life and took charge of the body, which, of course, worked more miracles, and in particular caused the capture of some thieves who broke into the church, as well as death to a nobleman of the name of Leofstan, who doubting the incorruptibility of the body, and other particulars connected with the story, was seized by a demon at the very instant of opening the coffin to satisfy himself of the truth.

"The body, or rather what was said to be the body, was translated from Hoxne to Beodrichesworth, as already noticed, about A.D. 903. During Turchill's invasion of East Anglia, A.D. 1010, the body was conveyed to London in a chest or coffin, under the care of Egelwin or Ailwin, afterwards bishop of Elmham, from whence, after remaining three years, it was again translated to St. Edmunds Bury, or Beodrichesworth, as it was then called. The ancient little church of Greenstreet, or Greenstead, near Chipping Ongar, in Essex, the nave of which is composed of the trunks of large chesnut trees, split and roughly hewn, is supposed to be the place where the body rested on its return. The ancient road from London at that period lay through Greenstreet.

"The Danish kings themselves seem, at last, to have been fairly terrified by the saint, for Sweyn died, saying, he was stricken by St. Edmund; whereat king Canute his son was so alarmed, that he took the convent under his special protection. St. Edmund had obtained the reputation of inflicting summary vengeance upon those who disbelieved the incorruptibility of his body, or disturbed his convent, a notion that is alluded to more than once in the following pages by our chronicler, who seems to have implicitly believed all he had heard of his patron saint.

"In the time of King Canute I., A.D. 1020, the persons who had the conservation of the saint's body were discovered not to be so devout as they ought to be, and therefore some Benedictine monks were transferred from the church or monastery of Hulme; since which time to the date of the Reformation, the convent increased in wealth and importance. In King Edward the Confessor's charter, Beodrichesworth is first called St. Edmund's Bury, and in Domesday book, which also describes it as 'the town where the glorious king and martyr St. Edmund lies buried,' the enumeration of the lands of St. Edmund is most voluminous, as compared with the brevity of the other entries in that record."—*Introductory Remarks*, pp. vii. viii.

The following favourable portrait of the Abbot is from the pen of his protégé :

"The abbot Sampson was of middle stature, nearly bald, having a face neither round nor yet long, a prominent nose, thick lips, clear and very piercing eyes, ears of the nicest sense of hearing, lofty eyebrows, and often shaved; and he soon became hoarse from a short exposure to cold; on the day of his election he was forty and seven years old, and had been a monk seventeen years; having a few grey hairs in a reddish beard, with a few grey in a black head of hair, which somewhat curled; but within fourteen years after his election it all became as white as snow; a man remarkably temperate, never slothful, well able and willing to ride or walk till old age gained upon him and moderated such inclination; who on hearing the news of the cross being captive, and the loss of Jerusalem, began to use under-garments of horse-hair and a horsehair shirt, and to abstain from flesh and flesh meats; nevertheless, he desired that meats should be placed before him while at table, for the increase of the alms-dish. Sweet milk, honey, and such like sweet things he ate with greater appetite than other food. He abhorred liars, drunkards, and talkative folks; for

virtue ever is consistent with itself and rejects contraries. He also much condemned persons given to murmur at their meat or drink, and particularly monks who were dissatisfied therewith, himself adhering to the uniform course he had practised when a monk: he had likewise this virtue in himself, that he never changed the mess you set before him. Once when I, then a novice, happened to serve in the refectory, it came into my head to ascertain if this were true, and I thought I would place before him a mess which would have displeased any other but him, being served in a very black and broken dish. But when he had looked at it, he was as one that saw it not; some delay taking place, I felt sorry that I had so done, and so snatching away the dish I changed the mess and the dish for a better, and brought it him; but this substitution he took in ill part, and was angry with me for it. An eloquent man was he, both in French and Latin, but intent more on the substance and method of what was to be said than on the style of words. He could read English manuscript very critically, and was wont to preach to the people in English, as well as in the dialect of Norfolk, where he was born and bred; wherefore he caused a pulpit to be set up in the church for the ease of the hearers, and for the ornament of the church. The abbot also seemed to prefer an active life to one of contemplation, and rather commended good officials than good monks; and very seldom approved of any one on account of his literary acquirements, unless he also possessed sufficient knowledge of secular matters; and whenever he chanced to hear that any prelate had resigned his pastoral care and become an anchorite, he did not praise him for it. He never applauded men of too complying a disposition, saying, 'He who endeavours to please all, ought to please none.'—*Monastic and Social Life*, pp. 11, 12.

The character of his piety may be ascertained by a personal anecdote:

"He once related to me, that when he was a child of nine years old, he dreamed that he was standing before the gates of the cemetery of the church of St. Edmund, and that the devil with outspread arms, would have seized him, had not St. Edmund standing by, took him in his arms; whereupon he screamed whilst dreaming in his sleep, 'St. Edmund, save me!' and thus calling upon him whose name he had never heard, he awoke. His mother was alarmed at such an outcry, but having heard the dream, took him to St. Edmund for the purpose of praying there; and when they had come to the gate of the cemetery he said, 'See, mother, this is the place, this is the very same gate which I saw in my dream when the devil was about to seize me;' and he knew the place as well, to use his own expression, as if he had seen it before with his natural eyes. The abbot himself interpreted this dream thus: by the devil it was signified that the pleasures of this mortal state were about to draw him away, had not St. Edmund thrown his arms about him when he made him a monk."—p. 11.

The proceedings of our hero while sub-sacrist, is thus described:

"William the sacrist on his part, gave and spent as he chose, kind man! bestowing indiscriminately; 'blinding the eyes of all with gifts.'

"Sampson the sub-sacrist, being master over the workmen, did his best that no breach, chink, crack or flaw should be left unrepaired so far as he was able; whereby he acquired great favour with the convent, and especially with the cloister monks. In those days was our choir built under Sampson's direction, he ordering the designs of the paintings, and composing elegiac verses; he also made a great draught of stone and sand for building the great tower of the church; and being asked, whence he procured money for this work; he answered that certain of the burgesses had privily given him monies for building and completing the tower. Nevertheless some of our brethren said, that Warin our monk, the keeper of the shrine, together with

Sampson the sub-sacrist, had by concert between themselves pilfered some portion of the offerings to the shrine, in order that they might disburse the same for the necessary purposes of the church, namely, for the building of the tower; being the more ready to believe this when they saw that the offerings were expended for extraordinary purposes by others, who, to speak plainly, stole them. And these before-named two men, in order to remove from themselves the suspicion of such a favourable theft, made a certain hollow trunk, with a hole in the middle or at the top, and fastened with an iron lock; this they caused to be set up in the great church, near the door without the choir, in the way of the people, so that therein persons should put their contributions for the building of the tower.

"Now William the sacrist had a jealousy of his companion Sampson, as had many others who took part with the same William, Christians as well as Jews; the Jews, I say, to whom the sacrist was said to be father and protector, whose protection they indeed enjoyed, having free ingress and egress, and going all over the monastery, rambling about the altars and by the shrine while high mass was being celebrated. Moreover, their monies were kept safe in our treasury, under the care of the sacrist; and, what was still more improper, their wives, with their little ones, were lodged in our pitancery in time of war. His enemies or adversaries having therefore consulted together how they might suddenly overcome Sampson, they conferred with Robert of Cokefield and his companion, who was one of the wardens of the abbey, and persuaded them to this—that they should, on behalf of the king, forbid that any one should erect any fabric or building so long as the abbey was vacant; but that on the other hand, the monies from the offerings should be collected and kept for the purpose of discharging some debt. And thus was Sampson beguiled, and 'his strength departed from him,' nor could he from thenceforth labour as he had desired. Indeed his opponents were able to delay, but not annul, his purpose; for why? having regained his strength, and 'pulled down the two pillars,' to wit, having removed the two wardens of the abbey, through whom the malice of others was assisted, the Lord gave him, in process of time, the means of fulfilling his desire of building the aforesaid tower, and brought it to pass even as he wished. And so it came to pass just as if it had been said to him from above, 'Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee a ruler over many things.' &c."—pp. 3, 4.

How the repairs and new buildings were carried on, is told as follows:

"And now the long-hoped-for time, the long-wished-for day has arrived, whereof I write not but with great joy, myself having the care of the guests. Lo! at the command of the abbot the court-lodge resounds with spades and masons' tools, for pulling down the guest-house; and now it is almost all prostrated. Of the rebuilding, let the Most High take thought! The abbot built for himself a new larder in the court-lodge, and gave the old larder to the convent for the accommodation of the chamberlain, which, very inconveniently, was under the dormitory. The chapels of St. Andrew, and St. Katherine, and St. Faith are new covered with lead; many repairs also are made, both inside the church and without. If you will not believe, open your eyes and see. Also in his time was built our stone almonry, which previously was of wood and out of repair; whereto a certain brother of ours, Walter the physician, contributed much of what he had acquired by his practice of physic. The abbot also observing that the silver table of the high altar, and many other precious ornaments, had been alienated on account of the recovery of Mildenhall and the redemption of King Richard, was not desirous of replacing that table or such like

matters, which upon a similar occasion might have to be torn away and misappropriated; he therefore turned his attention to the making a most valuable crest to place over the shrine of the glorious martyr Edmund, that there his ornament should be placed, from whence it could by no possibility be abstracted, and where no human being would dare to put his hand. For example, King Richard being captive in Germany, there was no treasure in England but was either to be given up or redeemed; but yet the shrine of St. Edmund remained untouched. Now it became a question before the justices of the exchequer, whether the shrine of St. Edmund should not, at least in part, be stripped for the redemption of the king Richard; but the abbot standing up, answered, 'Know ye of a surety, that this never shall be done by me, nor is there a man who can so compel me that I should consent. But I will open the doors of the church, let him enter who will, let him approach who dare.' Each of the justices replied with oaths, 'I will not venture to approach it.' 'Nor will I. St. Edmund grievously punishes those who are far off as well as those who are near at hand; how much the more so will he inflict vengeance upon those who will take away his vesture!' Upon this neither was the shrine despoiled or redemption paid. Therefore passing by other things, the abbot carefully and advisedly turned his mind towards the making of a crest for the shrine. And now the plates of gold and silver resound between the hammer and the anvil, and '*tractant fabrilis fabri.*'"—p. 28.

But abbeys, like other terrestrial things, were exposed to casualties, and the all-vigilant and powerful St. Edmund, who was so formidable at a distance, does not appear to have been quite equal to the protection of his own shrine; but his monkish votaries had another theory of explaining the conflagration which befel it:

"In the year of grace one thousand one hundred and ninety-eight, the glorious martyr Edmund was pleased to strike terror into our convent, and to instruct us that his body should be kept more reverently and observantly than it had hitherto been. Now there was a certain flooring between the shrine and the altar whereupon two tapers, which the keepers of the shrine used to join together, by placing one upon the other in a slovenly manner, stood; and under that flooring there were many things irreverently huddled together, such as flax, and thread, and wax, and various utensils: so that whatever was used by the keepers of the shrine was there put altogether, there being a door with iron gratings. Now as we are given to believe, when these keepers of the shrine, on the night of St. Etheldreda, were fast asleep, that part of the taper which had been clapt upon the other, and was still burning, fell upon the aforesaid flooring covered with rags, and consequently all that was above or beneath began to burn rapidly, so much so, that the iron gratings were at a white heat. And lo! the wrath of the Lord, but not without mercy, was kindled, according to that saying, '*In wrath remember mercy;*' for in the same hour the clock fell, before matins; now the master of the vestry getting up, observing and noticing the fire, ran as hard as he could, and having struck the bells as if tolling for a dead person, cried out lustily the shrine was consumed by fire. We, on the other hand, all running thither, found the fire raging wonderfully, and encircling the whole shrine, and not far from mounting up to the wood-work of the church. Our young men, some running for water, some to the well, some to the clock, some with their hoods, not without great labour, extinguished the force of the fire, and also snatched from destruction some holy relics upon the first alarm. And when cold water was poured upon the front of the shrine, the stones fell and were reduced, as it were, to powder. Moreover, the nails whereby the plates of silver were affixed to the shrine, started from the wood, which had been burnt underneath to the thickness of my finger, and

the plates of silver were left hanging without nails on one side or the other. However, the golden holy of holies in front of the shrine, together with some of the stonework, remained firm and untouched, and, if anything, brighter after the fire than it was before, for it all was of gold. It so happened, by the will of the Highest, that at that time a great beam which used to be beyond the altar, had been removed in order that it should be repaired with new carving. It also happened that the cross, and the St. Mary, and the St. John, and the chest with the camise of St. Edmund, and the amulet, with relics, which used to hang from the same beam, and other holy things which also stood upon the same beam, had every of them been previously taken away, else these all would have been burnt, as we believe, even as a tapestry was burnt which hung in the place of this beam. But what would it have been had the church been curtained? When, therefore, we had assured ourselves that the fire had in no place injured the shrine, we most carefully began to inspect the chinks and crannies, if there were any; and now perceiving that all was cold, our grief was in a great measure abated. And behold! some of our brethren cried out with a great wailing, that the cup of St. Edmund had been burnt; and when many of us here and there searched amongst the stones and plates, and amongst the coals and cinders, they drew forth the cup entirely uninjured, lying in the middle of the great charred timbers, which were then put out, and found the same wrapped up in linen cloth, half burnt. But the oaken box in which the cup was usually placed had been burned to ashes, and was only to be recognised by the iron band and iron lock. This miracle being observed; we all wept for joy. Now as we observed that the greater part of the front of the shrine was stripped off, and abhorring the disgraceful circumstances of this fire, after a consultation with all of us, we called a goldsmith to our assistance, and caused to be joined together the metal plates, and fixed them to the shrine, without the least delay, to avoid the scandal of the thing; we also caused to be concealed all traces of the fire, whether visible by wax or in any other manner. But the Evangelist testifies, that 'there is nothing covered which shall not be revealed;' for some pilgrims coming very early in the morning to make their offerings, they could have perceived nothing of the sort; nevertheless, certain of them peering about, inquired where was the fire that they had just heard had been about the shrine. And since it could not be entirely concealed, it was answered to these prying folks, that a candle had fallen down, and that three napkins had been burnt, and that by the heat of the fire some of the stone-work in front of the shrine had been destroyed. Yet for all this there went forth a lying rumour, that the head of the saint had been burnt; some indeed contented themselves with saying that the hair only was burnt: but afterwards the truth being known, 'the mouth of them that spake lies was stopped.'

"All these things came to pass by God's providence, in order that the places round about the shrine of his saint should be more decently kept, and that the purpose of the lord abbot should be sooner and without delay carried into execution; to wit, that the shrine itself, together with the body of the holy martyr, should be placed with greater security, and with more pomp, in a more dignified position; for before this aforesaid mishap occurred, the crest of the shrine was half finished, and the marble blocks whereon the shrine was to be elevated and was to rest, were for the most part ready and polished."—p. 31.

How the abbot, for brother Sampson had now been elevated to that dignity, could employ the superstition of the monks to promote his own purposes, is shown by the following passage:

"At this time there came a certain man of great account, but who he was I know not, who related to the abbot a vision he had seen, whereat he himself was much

moved; and indeed he related the same in full chapter, after a very bitter preface. 'It is indeed true,' he said, 'that a certain great man hath seen a vision, to wit, that he saw the holy martyr St. Edmund lie outside his shrine, and with groans to say that he was despoiled of his clothes; and was wasted away by hunger and thirst; and that his churchyard and the courts of his church were negligently kept.' And this dream the abbot expounded to us all publicly, laying the blame upon our side, in this wise: 'St. Edmund alleges that he is naked, because ye defraud the naked poor of your old clothes, and likewise that you give with reluctance what ye are bound to give them of your meat and drink. Moreover, the idleness and also the negligence of the sacrist and his associates, is apparent from the recent misfortune by fire which has taken place between the shrine and the altar.' Hearing this the convent looked very grave, and after chapter many of the brethren met together, but they interpreted the dream after this fashion: 'We,' say they, 'are the naked members of St. Edmund, and the convent is his naked body; for we are despoiled of our ancient customs and privileges. The abbot has every thing, the chamberlainry, the sacristy, the cellary; while we perish of hunger and thirst, because we have not our victuals, save by the clerk of the abbot and by his ministration. If the keepers of the shrine have been negligent, let the abbot lay it to his own charge, for 'twas he who appointed such careless fellows.' In such wise spake many in the convent. But when this interpretation of the dream was communicated to the abbot, in the forest of Harlow, in his way from London, he was very wroth, and was much annoyed, and made answer, 'They will wrest that dream against me, will they? By the face of God! so soon as I get home I shall restore to them the customs they say that are theirs; and I shall withdraw my clerk from the cellary, and shall leave them to themselves; and I shall see how wise they will be at the end of the year. This year I have been residing at home, and I have caused their cellary to be managed without incurring of debt; and this is the manner in which they render me thanks.' On the abbot's return home, having it in purpose to translate the blessed martyr, he humbled himself before God and man, meditating within himself how he might reform himself, and make himself at peace with all men, especially with his own convent. Therefore sitting in chapter, he commanded that a cellarer and sub-cellarer should be chosen by our common assent, and withdrew his own clerk, saying, that whatsoever he had done, he had done it for our advantage, as he called God and his saints to witness, and justified himself in various ways."—pp. 31, 32.

Our space will not permit us to transcribe Jocelin's description of the new shrine; but the following account of the abbot, "upon the impulse of devotion," opening the coffin of the saint, is too characteristic to be omitted:

"Now the coffin was so filled with the sacred body, both in length and width, that even a needle could hardly be put between the head and the wood, or between the feet and the wood, and the head lay united to the body, somewhat raised by a small pillow; the abbot, looking attentively, next found a silk cloth veiling the whole body, and then a linen cloth of wondrous whiteness, and upon the head a small linen cloth, and after that another small and very fine silken cloth, as if it had been the veil of some nun; and, lastly, they discovered the body, wound round with a linen cloth, and then it was that the lineaments of the saint's body were laid open to view. At this point the abbot stopped, saying, he durst not proceed further, or view the holy body naked; but taking the head between his hands, he thus spoke in a subdued tone; 'Glorious martyr, St. Edmund, blessed be the hour wherein thou wast born! Glorious martyr, turn it not to my destruction that I, miserable sinner, do

touch thee, for thou knowest my devotion and my feelings.' And proceeding he touched the eyes, and the nose, which was very massive and prominent, and then he touched the breast and arms, and raising the left arm he touched the fingers, and placed his own fingers between the fingers of the saint; and proceeding he found the feet standing up stiff, like the feet of a man who had died to-day, and he touched the toes, and in touching, counted them."—p. 33.

Another extract will show that royal favour was purchased in these establishments at the price of flattery and bribes :

"Now when the abbot had obtained the favour and grace of King Richard by gifts and money, so that he had good reason to believe that he could succeed according to his desire in all his undertakings, the King Richard died, and the abbot lost his labour and pains. However, King John, immediately after his coronation, setting aside all other affairs, came down to St. Edmund, drawn thither by his vow and by devotion. We, indeed, believed that he was come to make offering of some great matter; but all he offered was one silken cloth, which his servants had borrowed from our sacrist, and to this day have not paid for. He availed himself of the hospitality of St. Edmund, which was attended with enormous expense, and upon his departure bestowed nothing at all, either of honour or profit, upon the saint, save thirteen easterling pence, which he offered at his mass on the day of his departure."—p. 33.

We must now proceed to some notice of the suppression of these majestic establishments.

The following paper from MS. Cotton., on "the manner of dissolving the abbeys by King Henry VIII.," written in the time of Queen Elizabeth, by some one who had witnessed the dissolution of the religious houses, contains his recollections of the causes and manner of that great revolution in the social condition of our country. We spare our readers the trouble of deciphering an obsolete orthography.

"The first entrance, was a precedent given by cardinal Wolsey, who under prentence of, and for better ability to build his sumptuous college,* dissolved certain small houses, and by that doing of himself, I doubt not, with good warrant from Rome, he did make loose in others the conscience towards those houses. After him, there came to the king's service Mr. Cromwell,† who had served the cardinal in these former doings.

"That Cromwell was the man that by his zeal, his wisdom, and his courage, was God's instrument to carry all to good effect. These means he used. He first found means to persuade the king that it might lawfully be done, that for his crown and state, in safety it was necessary to be done, for that he made appear to the king, how by their means the pope and clergy had so great authority, reverence, alliance, and principally captivity of the souls and obedience of subjects, that they were able to put the king in hazard at their will; that for his revenue and maintenance of his estate, wars, and affairs both in peace and in war, at home and abroad, with others, it was most profitable to dissolve them for augmentation of his treasure.

"He allied the king so strongly with mighty forces in Germany, and that league of religion, so as with their forces and his treasures, and the consideration of common

* Christ Church, Oxford.

† Thomas Cromwell, afterwards Earl of Essex.

peril by their common enemy the pope, he was able to withstand and encounter any foreign princes, that at the pope's irritation and prostituting of his kingdom to the occupant, would make any attempt against him: this alliance was both by league with Saxony and other, and the marriage with the sister of Cleve.

"The emperor (Charles V.) and French king (Francis I.) were so in hostility, that either of them was glad to win King Henry to his part, whereby either of them feared to irritate him, lest he joining with the other might make too hard a match against the other; whereby, I think, the same hostility was the rather cherished by Cromwell's policy.

* * * * *

"Cromwell caused preachers to go abroad, and maintained them, to instruct the people, and so to persuade the subjects' consciences to stand fast to the king without fear of the pope's curse, or his dissolving of his alliance.

"He caused to be placed in the archbishop's place Cranmer, and in divers other bishopricks and higher places in the clergy, divers protestants; by means whereof he was able to execute great things amongst themselves, and they were not able so much as to enter into any full and perfect council against them, much less to put anything in public execution, as against the former kings of this realm.

"He knew that the clergy had in King Richard II. time, suborned another with pretence of a next title to depose the king: he knew that his clergy were attempting the like with the Marquis of Exeter.

"He persuaded the king, by maintaining of *equum jus*, and by holding down the over-eminant power of such great ones as in time past, like bell-wethers, had led the sheepish flocks of England against their king, to knit fast to him the love of his commons, and especially of his city of London.

"He placed [as] abbots and friars, in divers great houses, divers learned men, and persuaded against these superstitions, which men were ready to make surrender of their houses at the king's commandment.

"He caused the king to restrain all payment at Rome, and all resort of his subjects thither, either for suits, appeals, faculties, or other causes, whereby both he kept treasure and held it from his enemies, and restrained his enemies from flying to foreign parts, or conference with them.

"He caused visitations to be made of all the religious houses, touching their conversations, whereupon was returned the book called 'The Black Book,' expressing of every such house, *the vile lives, and abominable facts, in murders of their brethren, in sodomies, in whoredoms, in destroying of children, in forging of deeds, and other infinite horrors of life*, insomuch as dividing of all the religious persons [monks and friars] in England, into three parts, two of these parts, at least, were sodomites; and this appeared in writing, with the names of the parties, and their facts. This was showed in parliament, and the villanous mode known and abhorred."—*Three Chapters of Letters*, pp. 112—114.

The letters contain many statements confirmatory of this last paragraph. We cannot further pollute our pages by transcribing the disgusting details; but there are scattered, throughout the series, abundant illustrations of the dissolute lives of abbots, monks, and friars, in different parts of the realm.

Mr. Wright, the learned editor, truly observes:

"These documents are of peculiar importance, amid the religious disputes which at present agitate the world; and I think that even the various lists of the confessions of the monks and nuns of several religious houses, entitled *comperta*, and preserved in

manuscript, ought to be made public. The great cause of the Reformation has been but ill served, by concealing the depravities of the system it overthrew."—*Preface*, p.vi.

But we must devote our remaining space to an extract or two relating to the overthrow of the monastery of St. Edmund's Bury. As it was one of the largest foundations in England, it did not come under the first act of suppression, but was visited for the purpose of confiscating its superstitious relics, in the course of the general visitation of the monasteries, which began in the autumn of 1535. The following letter to Cromwell is from John ap Rice, one of the commissioners. We renounce the obsolete spelling.

"Please it your mastership, forasmuch as I suppose you shall have suit made unto you touching Bury ere we return, I thought convenient to advertise you of our proceedings there, and also of the comforts of the same. As for the abbot, we found nothing suspect as touching his living; but it was detected that he lay much forth in his granges, that he delighted much in playing at dice and cards, and therein spent much money, and in building for his pleasure. He did not preach openly. Also that he converted divers farms into copyholds, whereof poor men do complain. Also he seemeth to be addict to the maintaining of such superstitious ceremonies as hath been used heretofore.

"As touching the convent, we could get little or no reports among them, although we did use much diligence in our examination, and thereby, with some other arguments gathered of their examinations, I firmly believe and suppose, that they had confederated and compacted before our coming, that they should disclose nothing. And yet it is confessed and proved that there was here such frequency of women coming and resorting to this monastery, as to no place more. Amongst the relics we found much vanity and superstition, as the coals that St. Lawrence was toasted withal, the paring of St. Edmund's nails, St. Thomas of Canterbury's penknife and his boots, and divers skulls for the head-ache, pieces of the holy cross able to make a whole cross of, other relics for rain, and certain other superstitious usages for avoiding of weeds growing in corn, with such other."—p. 85.

When the final blow was struck, and the proudest mitred abbot of England was compelled to stoop, the commissioners addressed the following report to Cromwell:

"Please it your lordship to be advertised, that we have been to St. Edmund's Bury, where we found a rich shrine which was very cumbersome to deface.

"We have taken in the said monastery, in gold and silver, ml. ml. ml. ml. ml. marks,* and above, over, and besides, a well and rich cross with emeralds, as also divers and sundry stones of great value; and yet we have left the church, abbot, and convent, very well furnished with plate of silver necessary for the same."—p. 144.

Thus in less than five short years the hand of despotism destroyed what superstition had laboured for more than five hundred years to build up. The overthrow of these institutions has supplied a topic of unceasing denunciation against the Reformers who could sanction such devasta-

* *ML* is an abbreviation of *mille*, a thousand, here repeated *five* times: the Saxon *mark* was a silver coin valued at thirty shillings; so that the specie seized was worth about £7500 of our money.

tion. But let it be remembered that reformers, eminently religious, sanctioned it, men deeply impressed with a conviction that those proud monasteries were the chosen seats of superstition, idolatry, and vice. They knew that Jehovah had ordered the destruction of the idolatrous symbols of Canaan—that the first Christians had not spared the statues and altars of the divinities of Greece and Rome:—and engaged themselves in the destruction of a frightful system of error, they therefore, dismantled these fortifications of the ancient superstition, not in revenge for the past, but for security in the future, and wisely acted upon the maxim which John Knox is said to have inculcated, that “the best way to keep the rooks from returning, is to cut down the trees where their nests were built.”

Multitudes are, doubtless, ready to shout—Barbarian! when they are reminded of this pithy saying of the heroic founder of the intellectual and moral greatness of his fatherland. But let them remember that polished potentates and accomplished statesmen, the political reformers of Europe, have also adopted the same course to secure the liberties of their respective countries.

On the death of Maria Theresa, in 1780, the Emperor Joseph resolved upon church reforms. “In Bohemia especially, many of the clergy had been the table or sport companions of their patrons: and through ignorance, immoral conduct, attending chiefly to secular business, reading mass for money, and rigorously exacting their dues, were often hated, and did more hurt than good. The number of monks and nuns was immense. To remedy these evils, the connexion of the regular clergy with the generals of their orders, and with foreign monasteries, was dissolved. . . . Gradually, the abolition of monasteries was carried farther and farther; their incomes, after paying the pensions of those who had belonged to the religious houses, being applied to the building churches and schools, and other pious purposes.”*

In France, these institutions were suppressed with a ruder hand, and fifty thousand ecclesiastics saw their revenues confiscated, and their monasteries levelled with the dust. But this never could have been achieved had they been the disinterested benefactors of the people. Spain, too, has witnessed a similar revolution. In 1836, the total number of convents suppressed in that country was 1937, and the number of monks and lay brethren who, consequently, became pensioners on the state, was 23,693. Portugal has pursued the same course of reformation as Spain. She resolved also on the total suppression of the religious houses; their property was seized by the government, and sold as “national,” while their wretched inmates have been reduced to poverty, and are become the needy pensioners of the State. Last, but not least in interest, the Helvetic confederacy

* Meusel's Vorlesungen über Kaiser Joseph II. Leipsic, 1790.

is still agitated with the contentions occasioned by the suppression of certain convents in the canton of Argau.

Thus within sixty years, these Roman Catholic countries, Austria, France, Spain, Portugal, and Switzerland, have given an unanimous verdict of condemnation against these institutions. And yet, strange to tell, monks and monasteries are spreading in every part of Ireland, to add another form of mendicity to the many scenes of squalid misery that abound in that unhappy land: whilst those fledgling statesmen, ye!pt "Young England," are sighing after these obsolete establishments, as essential to the recovery of our national happiness! We must here close this lengthened article, by one brief earnest prayer:—May God preserve the present generation of England from that apostacy to which their perverted imaginations appear to be rapidly hurrying them.*

1. *A Complete View of Puseyism, exhibiting from its own Writings its Twenty-two Tenets; with a careful Refutation of each Tenet.* By R. Weaver, author of "*The Reconciler*," &c. pp. 188. London: Jackson and Walford. 1843.
2. *Lectures on Tractarian Theology.* By John Stoughton. pp. 183. London: Jackson and Walford. 1843.
3. *Protestantism Endangered; or Scriptural Contention for "the Faith," as opposed to Puseyism and Romanism, explained and enforced.* By a Bishop of the Church of Christ. pp. 186. London: Ward and Co. 1843.

PUSEYISM has done some good, at any rate—it has stimulated the taste for theological reading and study. In no department of literature

* Just as this article is going to press, we find the following paragraph in the *Morning Post*, which supplies a striking illustration of the tendencies to which we refer.

CAMBRIDGE, March 13th.—Last evening the second adjourned debate on the subject of *monasteries*, took place at the University. The question proposed was, "*That the dissolution of the monasteries by Henry VIII., has been highly injurious to this country; and that the circumstances of the times imperatively demand the restoration of similar institutions.*"

The numbers were:—

For the motion 88

Against it 60

Majority 28

"The great interest the question excited in the University may be gathered from the fact of the discussion extending over three evenings, on the last of which, there was a larger house than had been assembled for many months." This, the reader will observe, was not at *Tractarian Oxford*, but at *Evangelical Cambridge*!

are the cry and the craving so strong as in that of theology. Doctrines, rites, and politics, are matters of general thought and common conversation. Hard terms ecclesiastical, are now "household words." People who could not spell "church" a short time since, can now talk about it. Multitudes have been forced to find out reasons for their faith, who used to be content without them, and hold now from choice, what they held once from accident. Talent has been elicited. Men who did not know, or of whom others did not know, that they could write books, have become authors,—some good, and some bad, but still authors. The vanity of some has found a fair excuse; while the genuine zeal of others has met with a great occasion, and an earnest call. We rejoice in this result. It is impossible to contemplate without delight the mental friction and religious activity that have thus resulted. Future generations must feel the impetus that has been given to thought; and, whatever the immediate consequences, *truth* will receive all the benefit.

Lord Jeffrey once congratulated himself, in the *Edinburgh Review*, on having adopted the plan of noticing the prolific works of the author of "*Waverley*" in the lump, so rapid was the publication of his enchanting productions. We are driven to the same necessity. Every man is his own author,—and about Puseyism. In every kind of style,—on every kind of text,—and with every kind of success,—do men, laic and ministerial, ask the attention of that most kind body, "the religious public," to what they have to say respecting it. Nor is this bad. There are few men who can write books to give a character to the general mind, and those few have to show the independence of true genius in waiting patiently for the full operation of their influence, great excellence winning but a gradual recognition. But most men have a circle of minds who will listen to their pleadings; and most men who are accustomed to think correctly, can plead so as to be worth listening to. So far therefore from regretting, we are glad of the immense number of works that are continually issuing from the press, on the great question of the times, "*the condition-of-the-church*" question. Some may be weak, or shallow, or dull, but they all have their mission, and doubtless they all do good.

The works before us are not weak, or shallow, or dull. Of course, they cannot be considered as thoroughly discussing the whole subject. Any one looking at the number of pages which they occupy, and knowing anything of the nature and comprehensiveness of that subject, will not expect it. But as far as they go, they are good. They are all that they pretend to be. Mr. Weaver gives a clear view of the several tenets of Puseyism in a short space, and brings a great deal of matter to bear upon their refutation. We do not know where so much can be found within the compass, possessing such general excellence. Mr. Stoughton's *Lectures on Tradition,—Apostolical*

Succession,—the Sacraments,—and the Holy Catholic Church, are intelligent, calm, and dignified,—such as we might expect and desire from the successor of the author of the “Life and Opinions of John de Wycliffe.” “Protestantism Endangered,” is the smallest in size and worth. If the same matter were put into half the compass, and with twice the point, it would be just the book to give away extensively. For after all, the general run of books, however little, are far too large. The persons who alone can be expected to read them, will not read so much, and it would be very easy to diminish their magnitude without lessening their force. This is the day for *tracts*. The mischief is being done by them, and it must be counteracted by them.

Puseyism is but a new name for an old thing. As in nature there is a constant change of forms without any fresh creation, as a resurrection is ever taking place of objects familiar of old, so is it in the human mind, and the church at large. None will regard Puseyism as a novelty, that have read ecclesiastical history. It is only the expression and development of certain strong tendencies of the human mind, sometimes kept in check by truth, and sometimes let out by error. Scepticism and superstition are the two great extremes to which it is always exposed. To keep it between the two is as hard as it is necessary. No wonder that after falling into the one, the disposition should be seen to fall into the other, as after a revolution there is generally a despotism. The knowledge of the history of the last half century, may have well prepared us to expect what we now see and fear. Beyond all doubt, there are many influences at work, which justify serious apprehensions in reference to Protestantism. The actual spread of its opposite errors we take to be the least evil sign. But we shall fall into a serious mistake, if we think that *mere opposition* is the thing wanted. The homœopathic system, whatever it be in medicine, is the right one in religion. The treatment which would do very well a century ago, will not do now. We must take an enlarged view of the remote causes of present symptoms, and must seek the removal of the one by a judicious use rather than an indiscriminate abuse of the other. In one word, we must seek to gratify the tendencies by truth, which are leading to popery under the stimulus and guidance of error. We should like, we confess, to see, on the part of the antagonists of the spreading forms of antichristianism, a more philosophical discrimination between things that differ; greater skill in separating the accidental shape from the hidden spirit of sentiments and customs; and a greater ability, not to say disposition, to recognise and admire the good, while an unmeasured indignation is felt and expressed against the evil. For want of this, much that is done has no power with those whom it is wished to reclaim, while a prejudice is excited or confirmed against it, and, what is worse, the best measures, the only measures that can ultimately succeed, are not taken to prevent the

apostacy of those whom it is certainly not the least desirable to preserve in the faith.

We have no love for Puseyism, *as such*. We have seen nothing against it that exhibits it in a light worse than it really merits. Indeed we have been not a little dissatisfied and annoyed more than once, at the tone of real but unwise delicacy with which it has been treated. Without any wish to cherish or exhibit unfairness, to make the worst of it, to lose sight of any cheering or hopeful sign, we know but little difference between it and downright popery, that is worth caring about. We know of no difference likely to last long, of no difference which may not be explained by the ecclesiastical positions rather than the principles of Puseyites and Papists. The first are what the last would be, if in their circumstances. They are doing just what prudent men would do, who wish to advance and not retard the junction of their church with that of Rome. They are only taking the advice of caution :—

“ Be not too rash,
Let prudent counsels bind you ;
‘ Make haste, but slowly,’ that you may
Not leave your church behind you.”

Puseyism is, what the pope himself is reported to have called it, “ popery without the pope.” And we have no doubt at all that it will be popery *with the pope* before long. We should like, therefore, our readers to study *popery*,—the natural perfection and final form of the system, not its temporary modification,—and to be prepared to do battle with the whole evil. But even this must be done in the way we have indicated. Popery is not unmixed. There are sentiments in our mental and moral nature for which it provides, it may be an extravagant and erroneous, but still a rich gratification. It is *an abuse*. But the good of which it causes the perversion and mis-direction, must be understood and cherished, or men will seek in popery what they want, but cannot get elsewhere. It is not a bald and cold technical theology, not a system of correct syllogisms and literal arguments, that will meet the necessity of the case. There must be life, and poetry, and pathos, and why should not these be allied to truth ?

We have expressed our conviction that Puseyism will be popery before long, and we therefore earnestly commend the matter to the attention of our readers. One of the most melancholy signs of our times is the unaccountable distaste of Protestants to consider the subject. This arises doubtless in part from a sense of security. We warn them against that ;—it is delusive. We have no faith in the prevalence (if they be prevalent) of sound views and liberal notions, as a defence against the spreading evil. Popery can use knowledge, and liberalism, and *anything*, for its purposes. Our only defence is in scripturally

intelligent churches; and to provide *them* is the work and function of *ministers*. On them the burden must fall. They must use the pulpit and the press for this end,—but they can do this only as they are themselves well instructed. Their business is, therefore, to get instruction on this subject; and if to do this, less attention must be paid in some cases to other and more irrelevant pursuits, there will be little to regret.

CURSORY NOTICES OF NEW PUBLICATIONS.

DEVOTED as we have been for now more than a quarter of a century to the interests of the Congregational churches, we cannot observe, without the liveliest solicitude, every new movement connected with their progress in intelligence and godliness. The proposal, therefore, of publishing *The Christian Witness and Church Member's Magazine*, under the energetic and able editorship of Dr. Campbell, had our cordial approbation. Three numbers of this important work are now before us; and we feel gratitude to God, and offer sincere congratulation to our churches, that, by vigorous and combined arrangements, the Congregational Union have been able to provide, at such a price, a periodical so well adapted to advance scriptural piety, in conjunction with our distinctive principles, amongst the masses of our people. A circulation of 30,000 a month has been already secured; and there is no reason why that number should not be doubled. We cordially wish it may. (John Snow.)

Little need be said in praise of *J. H. Merle D'Aubigné's History of the Reformation*, which has been translated into English by four different editors, who have issued four distinct editions. The first was the regular octavo edition in the old style of publication, and at the old price. The second was translated by Mr. Kelly, and published in Whittaker's "Popular Library," in medium 8vo. with double columns, in three parts, corresponding with the first three volumes of the original work. The third edition was translated by Mr. D. D. Scott, with the notes of the Netherlands edition, and published by Blackie & Sons, in two volumes 8vo. illustrated with beautiful portraits of the leading characters engaged in the struggle about Reformation. The fourth, which contains the author's valuable preface to the last French edition, and other improvements, has been Englished by Mr. Beveridge, and is published by Mr. Collins, of Glasgow, in a most economical yet respectable form. This edition, which contains all the fruits of M. D'Aubigné's complete revision, includes many considerable and important passages, not found in previous editions; a fact which, together with its price, will we trust place this most valuable history within the reach of thousands. It is admirably fitted for vestry and school libraries. If one of our subscribers has not read this highly interesting and instructive work, we earnestly recommend the task, as eminently adapted to improve alike the understanding and the heart.

Sixty years ago, the venerable and Rev. Samuel Palmer, of Hackney, published *The Protestant Dissenter's Catechism: containing a Brief History of the Nonconformists, and the Reasons of the Dissent from the National Church*. Twenty-two editions have been sold, and the last, which is both the *cheapest* and the *best*, has just been issued by the author's son, "who reveres the memory, and honours the principles of his beloved father." We regard this edition a boon to the dissenting public; and if our readers care *sixpence* for their nonconformity, let them put this catechism into the hands of their families. It is an excellent manual of facts and principles, which deserves universal circulation. (Jackson and Walford.)

Many a valuable work, in these days of rapid publication, fails to obtain the attention it deserves from the censors of the press. This, we confess, has been the case with an able pamphlet by Dr. Hoppus, which ought long since to have been noticed in our pages. It is entitled *The Province of Reason, in reference to Revelation*. The learned Professor shows, with great force of argument, that the evidences of natural and revealed religion ought to be weighed in the balances of impartial reason; and that the interpretation of the Divine message to man should be examined with all the lights of criticism, and all the devotion of a lowly mind. This discourse, with its notes, extends to a hundred octavo pages, and discusses the subjects involved with acuteness, research, and piety, which eminently fit it to be placed in the hands of young men of educated and inquiring minds. (L. and G. Seeley.)

The Christian public have too long been compelled to resort to the quaint and tedious writers of the seventeenth century for the discussion of experimental and practical religion. We are happy that there is arising amongst us a class of writers who combine a rich exhibition of evangelical doctrine and experience with the graces of modern composition. The Rev. Edward Mannering belongs to it, and has already published "Christian Consistency," and *Christian Happiness*." He has just sent from the press "*Christian Consolation; or, the Unity of the Divine Procedure a Source of Comfort to Afflicted Christians*." As the cup of sorrow goes round, so we need the comforts of the Gospel. These are opened in this excellent volume with great felicity of style and illustration. Speculations are miserable comforters in the hour of bereavement and suffering; and Mr. Mannering has, therefore, brought before his readers in fifteen chapters, a scriptural view of afflictions, which we are persuaded must be very soothing to every Christian sufferer. We can recommend it with confidence. (John Snow.)

The Rev. William Walford has recently published "*A Catechism of Christian Evidences, Truths and Duties*," which is designed for young persons, and will be found by our brethren in the ministry, to be a very useful manual for Bible classes. The answers to the thirty-five questions are perspicuous and comprehensive, and sustained by references to the Scriptures. We cannot conceive of a more profitable exercise than for an intelligent pastor to conduct a class of well-educated young people through all the topics of doctrine and practice, contained in this excellent compendium of truth and duty. (Jackson and Walford.)

THE EDITOR'S TABLE.

The Morning Exercises at Cripplegate, St. Giles-in-the-Fields, and in Southwark: being Divers Sermons preached by several Ministers of the Gospel in or near London. Fifth edition, with Notes and Translations by James Nichols. London: T. Tegg.

The Bible Cabinet; or Hermeneutical, Exegetical, and Philological Library.—Tittmann's Commentary on the Gospel of St. John. Edinburgh: J. Clarke.

Horæ Aramaicæ; comprising Concise Notices of the Aramean Dialects in general, and of the Versions of Holy Scripture extant in them: with a Translation of the Gospel of St. Matthew, &c., from the ancient Peschito Syriac. By J. H. Etheridge, London: Simpkin and Co.

Thoughts on Popery. By the Rev. William Nevins, D.D. late pastor of a church in Baltimore. Revised by Isaac Taylor, Esq., author of "Natural History of Enthusiasm," "Ancient Christianity," &c. London: W. H. Dalton.

The Divine Warnings to the Church, at the time of our Enemies, Dangers, and Duties, and as to our Future Prospects: Information respecting the Diffusion of

Infidelity, Lawlessness, and Popery. By the Rev. E. Bickersteth, Rector of Watton, Herts.

The Jesuits, their Principles and Acts. By Edward Dalton, Secretary to the Protestant Association. London: W. H. Dalton.

Serious Dissuasives from Popery. By Archbishop Tillotson and Bishops Hall and Jeremy Taylor. London: W. H. Dalton.

The Idolatry of the Church of Rome. By the Rev. A. S. Thelwall, M.A. of Trinity College, Cambridge, author of "Thoughts in Affliction," "Sermons and Letters on the Church. London: W. H. Dalton.

History of the Reformation of the Sixteenth Century. By J. H. Merle D'Aubigné. A New Translation (the only one containing the author's last improvements) by Henry Beveridge, Esq., Advocate. Vol. first. Second Thousand. Glasgow: W. Collins.

Margaret; or the Pearl. By the Rev. Charles B. Tayler, author of "May You Like it," and "Records of a Good Man's Life." London: Longmans.

The Piedmontese Envoy; or the Men, Manners, and Religion of the Commonwealth. A Tale. By Prothesia S. Goss, author of "The Philanthropist." London: Ward and Co.

The Life of Edward the Sixth. Compiled chiefly from his own manuscripts, and from other authentic sources. By the Rev. W. Dibdin, M.A., London.

The Path of God. By the Rev. E. E. Adams, M.A., Pastor of the American Church in Havre-de-Grace, France, and late Chaplain to Seamen at St. Petersburg. London.

The Alliance of Church and State Unscriptural, Inexpedient, and Injurious. By the Rev. J. Ely, Minister of East Parade Chapel, Leeds. London: Jackson and Walford.

Brief Exposition of the Ninth Chapter of the Romans, as contained in a Letter to James A. Haldane, Esq. By John Robertson, St. Ninian's. Edinburgh.

Notes for my Flock. A Reprint of a Tract, entitled "Why are you a Churchman?" By the Rev. T. G. Taylor, M.A. With Remarks by "An East Anglian Pastor." London: Simpkin and Co.

D'Aubigné's History of the Great Reformation. Abridged by Edward Dalton, Secretary of the Protestant Association. Vol. 1. London: W. H. Dalton.

Memorial of a Meeting held at the Town Hall, Romsey, Nov. 1843, to celebrate the Twenty-fifth Anniversary of the Settlement of the Rev. J. Reynolds over the Church assembling at the Abbey Chapel, Romsey: to which is prefixed a Brief History of the Church from its formation, 1672, to the present time. Romsey, Hants.

LITERARY INTELLIGENCE.

In the press, A Visit to my Father Land; being Notes of a Journey to Syria and Palestine, in 1843. By Ridley H. Herschell, Author of a Brief Sketch of the Jews. 18mo.

On the 1st of May, 1844, will be published, No. 1 of the Voice of Israel; a new Monthly Journal, conducted by Jews who believe in Jesus of Nazareth as the Messiah.

CHRONICLE OF BRITISH MISSIONS.

HOME MISSIONARY SOCIETY.

NOTICE TO AUXILIARIES.

THE officers of auxiliaries and other friends of the Society are earnestly requested to forward their subscriptions to the Home Missionary Rooms, No. 4, Blomfield-street, Finsbury, by the 25th instant, as the accounts close on the 30th. The friends also who have been entrusted with New Year's Gift Cards are also respectfully requested to forward by the above date the names of the collectors, with the amount obtained, to prevent the disappointment occasioned last year by the omission of the collectors' names in the Annual Report.

The Annual Meeting of the Society will be held in Exeter Hall on Tuesday, the 14th of May. The open meeting of town and country Directors and other friends of the Society will be held at the Congregational Library, on the morning of Tuesday, for a conference respecting questions connected with the interests of the Society and of Home Missions in general.

HAPPY EFFECTS OF HOME MISSIONARY LABOURS ON A STATION IN SOMERSET.

"In these days, when calumnies and falsehoods are heaped upon dissenters by the state-paid clergy and their blinded adherents, it is of the utmost importance to have a church on a missionary station, the lives and character of whose members are a daily contradiction of those calumnies, and the reverse of those falsehoods. Such, I am happy to say, is the church on this station, raised up by the agency of the Home Missionary Society.

"Some years since, in rural districts, dissenters were commonly represented as being idlers, liars, adulterers, deceivers, and fanatics; and from these ridiculous and wicked stories related of them, the good old church-going people would go to look at a dissenter with as much wonder and detestation as they would go to see the last execution of the law on a condemned criminal. But now dissenters are so much multiplied, and thereby their true character so much better known, little, if any credence is given to the misrepresentations of their enemies, or to the contumely of their clerical opponents. Yea, in opposition to it, they are considered as the most pious, upright, honest, pure, and industrious of the community. At least, I think, none will deny them this character on this station. The following facts will go to substantiate it.

"We have two tradesmen in this church respected universally for their honourable dealing, Christian character, and fidelity. We have two young farmers who are highly esteemed by the best judges, and resorted to for their agricultural skill and knowledge, and for their probity and piety. The practical proofs they have given of their religious principles, have secured for them, as dissenters, the concurrence and approbation of their aged father.

"The old gentleman's desire now is, though a churchman himself, that another son, a prodigal, may become in faith and practice like his two dissenting brothers.

"We have two master shoemakers who are the most respected and the most prosperous in the neighbourhood. One of them told me, that before he became a dissenter, he was so straitened in his circumstances, through bad habits, that when a person came one day to bespeak a pair of shoes, he had not leather to make them of.

"The other told me, that when he became a dissenter, the people told him he would be sure to be ruined, but he had found it quite the reverse. The Lord had prospered him ever since, and now he was increasing more and more, and, what is better still, he has never been known to sacrifice his religious principles or duties

for worldly prosperity. He will never take an order on a Sabbath (a practice very common in villages) or remain away from the house of God on a week-evening whenever the doors are open, however pressed with business.

"We have several from B——; they also have proved to others the gain of godliness. They have the best employ, the best attire, and the best cottages of their class.

"Some of our young people work at a factory. They are at the top of the list there, for wages, regularity, industry, piety.

"One member was so devoted in the days of his unregeneracy to low carnal gratifications, that to secure them, he constantly spent all his wages. When he became a changed character, he lived without animal food until he had saved money sufficient to pay the debts incurred by him in the ways of sin. He has a large family, which, for their condition in life, is comfortably provided, and he and his wife are weekly subscribers to the Home Missionary Society.

"We have members who make it their constant care to visit the sick and the poor, to minister to their temporal and spiritual necessity, and who are ever ready to send from their own tables, the things required in the time of affliction. When the eye seeth them it bleseeth them.

"We have some on beds of sickness and death, and they have the best hopes and consolations there, not fearing death, but triumphing over it, through the knowledge of the faith of Christ.

"We have some who have had to make sacrifices for their principles. One was turned out of his farm. Another gave up £20 per annum which he received at the church, for the privilege of attending the means of grace afforded him by the Home Missionary Society.

"Lastly, We have some who are labouring to promote their own spiritual interest in conjunction with the interest of the denomination, by taking in the periodical magazines. There are upwards of twenty paid for and circulated on this station.

"These facts, I doubt not, will prove to you, as they do to me, the incalculable benefit of Home Missionary stations, in the midst of our rural population. They are as collective bodies of light, which cannot be hid, and especially needed now, when evangelical truth, the truth of God, is so endangered by the heresies and preaching of the established church."

THE IMPORTANT RESULTS OF A MISSIONARY'S LABOURS IN A LARGE VILLAGE
IN DEVON.

"The Lord has blessed his word among the people. Some that were notorious for their ignorance and wickedness, are now the most orderly characters and attentive hearers of the Gospel; while their houses and families present the moral influence of Home Missionary labours. In other instances proofs of decided conversion have been given, so that in one village, containing one thousand inhabitants, where a person could scarcely be found favourable to the Gospel, we have now a church formed, the members of which are living to the glory of God. Some of these are engaged in visiting the sick, distributing tracts, teaching in Sabbath-schools, and several in conducting prayer-meetings, and preaching the Gospel. These are evidences that we have not laboured in vain. Not only is there in this place an increase of hearers, but there is also the carrying of the Gospel into other villages, and all the means of spiritual instruction connected with such operations, by which persons of all ages, characters, and circumstances have been directed to seek the Lord."

DAILY SCHOOLS IN RURAL DISTRICTS.

The question of education has deeply interested the missionaries. Some are anxiously waiting the decision of the educational committee before they begin their schools, while others, from necessity, have already commenced them, in the hope that grants may be obtained from the central fund. The cases that are now given will show how much is yet to be done before the obstacles thrown in the path of the friends of education can be removed. Two cases are from Dorsetshire—the *first* confirms the statements made in the House of Commons as to the low wages and the wretched condition of many of the agricultural labourers in that county. The *second* shows the determination of the clergy to bring, if possible, all the children of England under their control. To resort to *flogging*, however, is *rather* a compulsory mode of accomplishing their object! A *third* case is added, to show the ignorance that exists in a part of England not thirty miles from London.

NECESSITY AND DESIRE FOR EDUCATION.

First.—“Since canvassing the neighbourhood in the autumn, relative to a day-school, I have been repeatedly asked whether and when we are likely to commence one. Many of the people are very anxious on the subject, and I am still of the opinion expressed in my ‘return’ then made to the secretaries, that a *good day-school* would be the making of the place.

“The education of the people has been, and is still, sadly neglected in this part of Dorsetshire; at least I have repeatedly conversed with lads here of from twelve to fifteen years of age, and found them as ignorant of the mere rudiments of Christianity as infants. I held such a conversation some time ago, with a girl about the age of twelve years, and found that, although she attended the church Sunday-school, *she had not the least idea who Jesus Christ was*; nor could she give me an intelligent answer to a single question relating to the Scriptures. And this state of things, so far from giving the farmers and upper classes any uneasiness, is perfectly satisfactory.

“A very respectable inhabitant of one of the villages in which I preach, lately assured me that the lord of the manor had been known to say, that ‘he didn’t wish his labourers to know more than a horse.’ And so indifferent are the farmers to the best interests of their servants, that several labouring men, *to my own knowledge*, are prevented, by Sunday employment, from attending any place of worship, for many months together. Indeed, I have been informed by the person above mentioned that preference is actually given by employers to those men who themselves are regardless of the duties of religion, in order that the whole of their time may be secured for labour! And what is their remuneration for this incessant toil? With regard to the whole of this station, I may say that the labourer’s wages range from six to eight shillings per week. Women employed in the barn, &c. earn at most sixpence per day. One woman who worships with us, and who is a member of an Independent church in the county, told me lately that she had worked at ‘reed-drawing,’ for the last eight working-days for less than four-pence per day!

“An honest industrious man, the husband of one of our members, told me to-day—not discontentedly, but in reply to my question—that he and his family never tasted a bit of fresh meat, except when his master is compelled to kill sickly sheep, as sometimes happens, when the work-people may have it for two-pence or three-pence per pound. Potatoes are the chief diet of this, as well as most other poor families in this neighbourhood.

“I may seem to have wandered from the subject of education, but it appears to me that this wretchedness is to be traced to the want of proper instruction. And I do hope that as soon as the ‘General Education Committee’ is prepared to vote grants to schools, the urgent claims of this station will not be overlooked.

"By a reference to the return already made, it will be seen that our chapel would do at the present for a school-room, that we have freehold ground for another building, when required, that I have obtained the promises of 100 children, and that we should not probably require more than about £10 annually from the general fund, in addition to the children's pay, and the assistance of friends in the neighbourhood."

Second Case.—"In my last journal it was stated that 'the subject of education was occupying our attention, that something must be done, if possible, to protect our children from high-church influence.' This arose from the supposed design of the new and spacious school-rooms that were being erected to monopolise education, and thereby prevent any from receiving daily instruction, save in the principles of the state church. It is no longer matter for supposition, the schools (*i. e.* infant and day schools) are to be opened on the 8th January, 1844. The rules are circulated in a printed form; they require that every child be educated 'in strict conformity with the rules and regulations of the National Society, for promoting the education of the poor in the principles of the established church.' Hitherto the master has been accustomed to educate, in addition to the children receiving the benefit of the endowment, what other scholars he could obtain on his own terms, such children being exempt from the control of the vicar. The master may still receive Independent scholars upon his own terms, provided always that such scholars conform, in all respects, to the course of teaching carried on in the National Week-day School. Thus it will be seen, that unless a second school can be raised, the children of dissenters and others must conform to the above rules, or remain without the advantage of a day-school.

"The following facts will show that no means are left untried to prevent the success of our cause. First, The number of children on the charity are to be increased, and some parents who worship with us have been visited by the vicar, and an offer made to place one of their children on the charity, on the condition that they no longer attend the chapel. Second, The parents of some of our Sunday-school children have been visited, and informed that a distribution of clothing is about to take place, and if they will send their children to the church school for the future, they will be immediately supplied with some clothing also. Third, During the past week the vicar called on the parents of one of our Sunday-school girls. The father having been long ill, has received some assistance from the vicar: he called to inform them that unless the girl was removed from our school to his, they would receive no more assistance from him; the parents were unwilling to remove her, but the case was pressed, and the promise obtained, that she should be removed; the girl, who is about fourteen or fifteen years of age, being present, expressed her dissent, bursting into tears. At this the vicar was enraged, and threatened a flogging if she dared again to attend the chapel school, nor did he leave until he had obtained a promise that a flogging should be inflicted, if she failed in attending his school the next Sunday. We have, therefore, lost her for the present.

"In reference to the opening of a day-school, we have held a meeting, and have determined to try what can be done. We cannot hope to be able to carry it on without some assistance; but in order to ascertain what can be done, I have determined to conduct it myself for three months; this will require great additional effort on my part, especially as I do not intend giving up any of my present engagements. But as there are times when ordinary efforts are insufficient, such appears to have transpired at B—— W——. The moment has arrived when an attempt must be made to rescue the children from the intolerant grasp of a monkish priesthood, for in giving quiet possession of the field, our children will be taken from us or left uneducated. I have therefore taken some premises at one-and-sixpence per

week, and intend opening a day-school for boys and girls on the 8th instant, at two-pence per week for each child."

A letter received since the 8th January, contains the following particulars. "I now write to inform you of the result, as far as the opening is concerned. It was a day of excitement in the village, as both schools opened at the same time. For many days previous the vicar was busy in canvassing for children, and on the day of opening, the vicar and his lady were seeking for scholars from house to house, using threats and bribes, according to circumstances, at the same time denouncing us, and also the parents who sent their children to our school, in unmeasured terms; at this we were not surprised, because, by the opening of our school, his plans are defeated. On the contrary, we made no effort to obtain children. At the appointed time the school-room was opened, and twenty-seven children were admitted, which was soon increased to thirty-four. This is encouraging, when we consider the amount of influence used against us, and that influence is at present prevailing in the neighbourhood. We have no doubt as to the number yet increasing considerably." (The number last reported is fifty-three.)

AFFECTING CASE OF IGNORANCE IN KENT.

Third Case.—"In my intercourse with the labouring people, I am frequently meeting with painful instances of ignorance. But familiar as is my acquaintance with the unlettered state of farm labourers in general, I was not prepared to meet with such a deplorable instance as the following.

"Being engaged a few days since in visiting among my people, I overtook, in a solitary lane, a youth who appeared to be about seventeen years of age. As I found him willing to enter into conversation, I began by questioning him as follows: 'Can you tell me who made you?' The reply was, 'My godfather, sir!' Supposing the lad had misapprehended my question, I proposed it again, in the same words, and received precisely the same answer. I proceeded, 'And who was it that died for you?' 'My godmother, sir!' was the reply, with an expression of countenance evidently indicating a feeling of self-satisfaction, in so readily meeting my interrogations. Upon further inquiry into his history, I found that he had received no other education beyond that of learning the alphabet, except, as it would appear, a feeble attempt to instil into his mind some of the dogmas of the Church Catechism. I must confess that at first I was rather inclined to suspect that the youth might be deficient in his mental powers, but subsequent conversation afforded no ground for entertaining such suspicion. As we proceeded, my rustic companion, (who, I must observe, was very communicative in his way,) upon seeing some birds by the wayside, quoted the couplet usual among country children, 'We must not hurt the robins or the wrens, because they are God's friends.' When asked, 'Who made the robins?' his reply was, 'He did not know.' Similar ignorance was manifested in reference to the immortality of the soul, the state of the wicked after death, &c. In short the boy's mind, as it regarded religious knowledge, was a perfect blank, being destitute of the simplest rudiments of Scripture truth. Talk of the ignorance of heathenism, —here is heathenism at our very doors! The above case, I admit, is an extreme one; but I am bold to declare, from what I myself have witnessed, that the agricultural labourers in this neighbourhood, generally, are very little better in point of moral and intellectual cultivation. In such a state of ignorance, can it be surprising if we find that virtuous marriages are comparatively of rare occurrence, and that licentiousness should hardly be regarded as criminal?—The supposition is not imaginative, but real."

IRISH EVANGELICAL SOCIETY.

THERE is no land in either hemisphere to which the attention of Englishmen has been directed with such earnest interest, during the last few months, as to Ireland. The politician has regarded it as the field on which the battle of party principles is to be fought, and, by the results of which, the future policy of the British cabinet is to be shaped. The advocates of expediency, in political religion, have looked to it in the hope that the cause of ecclesiastical establishments may be bolstered up by the endowment of the Roman Catholic priesthood. The lovers of constitutional freedom have watched the proceedings of its judicial court, in the recent state trials, with some alarm, fearing that their reflex influence might, to some extent, endanger the liberties of our own countrymen; while the best friends of the integrity of the empire have not been void of concern, lest the recent agitations and the present position of men and of things should lead, eventually, to the severance of the sister isle from all the benefit which a real union of the two countries cannot fail to impart to our Irish neighbours. The depth and extent of this excitement may be gathered from the Queen's speech; from the nightly discussion of Irish affairs in parliament; and from the subjects which crowd the columns of daily and weekly journals.

It is every way important that the Christian public should steadily contemplate the moral wrongs and woes of our fellow-subjects in Ireland, and strenuously support those institutions of a voluntary, evangelical character, which are adapted, under the Divine blessing, to counteract the evils of Popery, and to diffuse the benefits of an intelligent piety in the midst of millions now sitting in darkness and in the region of the shadow of death. Of the idolatry and delusion practised by the votaries of Roman Catholicism in Ireland, we would have our readers judge by the following extracts from a book of "Devotions to the Sacred Heart of Mary," recently published in Dublin. In justification of an association formed to honour and to worship the immaculate heart of the Virgin, it is said, "The church, assisted and instructed by the Holy Spirit, gives to Mary titles which resemble those given to her Divine Son. Jesus is our King; Mary is our Queen. Jesus is our Advocate and Mediator; Mary is also our Advocate and Mediatrix. Jesus is our Hope, our Refuge, our Consolation; we say the same of Mary. Jesus is the Way which leads to heaven; Mary is the Gate of heaven. Jesus is our Guide and our Light in the way of Life; Mary is the Star which guides and conducts us to the harbour of salvation. Jesus is the Author of grace; Mary is the Mother of grace." The office, litany, and forms of prayer and praise, addressed to Mary, are full of idolatrous ascriptions to a creature of the perfections of the only wise God.

Indulgences for the recital of the prayers and praises contained in this book were granted by Pope Pius VII., by a rescript, dated August 18, 1807, and are stated as follow:—"1st, To all persons who shall recite them every day, an indulgence of sixty days each year. 2nd, To those who shall recite them every day for one entire year, a plenary indulgence on the three following festivals of the blessed Virgin—viz., the Nativity, the Assumption, and the Sacred Heart of Mary. 3rd, To such as shall practise this pious exercise all the days of their lives, a plenary indulgence at the hour of death. All these indulgences may be applied, by way of suffrage, to the suffering souls in purgatory." Such is the Popery of Ireland, in the nineteenth century; such are the delusions believed and practised by myriads, who hope by worthless, vain repetitions, to work out a title to heaven, and to attain a meetness for glory! O that God would raise up men in the spirit and power of Luther to denounce these enormities, and to show the people the exclusive method of salvation, as revealed in the truth of the Gospel!

There is some light breaking in on this darkness. The humble, zealous agents of this Society, and of kindred institutions, are doing good, and preparing the way for important future changes in the views and practices of the Irish peasantry. The temperance reformation must lead to ulterior results. A sober people will become educated; they will read and think, and even some of their priests may lead them on in the path of religious reformation. It is not generally known, but it is an interesting fact, that Wexford was the first Irish county in which a temperance society was formed; and that the Rev. E. Dillon, one of the agents of the Irish Evangelical Society, with Mr. Carr, and a few other persons, originated such an institution in the town of Wexford, some years before Father Mathew was heard of. When he pronounced in favour of the movement, the multitude joined it, and the priests, in many cases, appeared to adopt it, lest the people should come much into contact with Protestants, or receive anything good exclusively from such a source. The change produced by teetotalism is paving the way for other reformatations; and it affords us pleasure, in adverting to the disinterested and persevering efforts of Priest Matthew, to reprint the following address from his pen to the members of the Total Abstinence Societies in Ireland:—

"My dear Friends,—As the united Catholic bishops of Ireland have especially recommended the faithful under their jurisdiction to 'read with due reverence and proper dispositions the Holy Bible, published by R. Coyne,' and as he now, in conjunction with W. J. Battersby, proposes to issue the Divine volume, under the same authority, in twelve parts, at sixpence each, so as to suit the means and circumstances of all classes. * * * In order to assist in carrying into practical effect the recommendation of the venerable prelates, I humbly, but most earnestly entreat all the members of the various Total Abstinence Societies—who, I trust, by being members of societies which have produced order, peace, and tranquillity, are prepared to read the Holy Scriptures with 'due reverence and proper dispositions'—to avail themselves of such a treasure on such acceptable terms, and thus to join wisdom to temperance, or as the apostle Peter says, (2 Epistle i. 5—7) that 'Employing all care you minister in your faith virtue, and in virtue knowledge, and in knowledge abstinence, and in abstinence patience, and in patience godliness, and in godliness love of brotherhood, and in love of brotherhood charity.' Permit me, my dear friends, to express my most anxious and ardent desire that all of you, who shall thus read the sacred Scriptures with faith, submission, and respect, will follow the Divine lessons they inculcate. In conclusion, being fully convinced of the great blessings to be derived from a careful perusal of the sacred volume, I shall for my own part, adopt every means in my power to promote its circulation amongst you and all others over whom I can exercise any influence.

"I am, my dear friends, faithfully and sincerely yours,

"THEOBALD MATHEW."

It is true that this recommendation refers to the Douay version of the Scriptures; but this, with all its errors, contains truth which is able to make wise unto salvation. It cannot be widely disseminated and read without leading persons, in many instances, to compare it with the received version, from which they may learn more clearly God's method of justifying the ungodly by faith in the Lord Jesus Christ. Under existing circumstances, the testimony of the living voice becomes increasingly necessary, and British Christians should never rest till every county, town, and village in Ireland, is favoured with the ministry of reconciliation. Our churches will fall short of the requirements of the present crisis in Irish affairs, if they do not speedily furnish funds sufficient to enable the committee of the Irish Evangelical Society to meet all existing claims, and to increase the number of its faithful labourers. China may or may not be open to the Gospel; Ireland undoubtedly is.

COLONIAL MISSIONARY SOCIETY.

THE following extracts from recent letters received from the Rev. Dr. Carruthers, of Montreal, and from the deacons of his infant church in the city, will contribute to bring distinctly before the friends of the Society, the position, progress, and prospects of our beloved brethren in that important city—the largest in Canada, and henceforth to be the seat of the provincial legislature and government.

Dr. Carruthers is acting as tutor of the Theological Institute for Canada East—as editor of the *Harbinger*, a denominational journal, circulating among the churches of the whole province, and as pastor of the second Congregational church in Montreal. Great success has attended his efforts hitherto, and his prospects for the future are most encouraging, while the importance of the projects in which he is employing his vigorous efforts to the Congregational cause in Canada, is great and vital. Dr. Carruthers and his faithful friends would be even more cheered, than assisted, by some generous donations from British Christians in aid of their onerous undertaking, to erect a chapel suited to the city, and adapted for a numerous and respectable congregation, the gathering of which is confidently expected and hoped.

“*Montreal, Jan. 23rd, 1844.*”

“My dear Brother,—I mentioned in my last, that, after occupying in succession three different rooms, my infant congregation had migrated to a fourth, the largest that could be found in the city; that a church had been formed in the month of February, and that the foundation-stone of a chapel had been laid in an eligible part of the city, to which erection subscriptions and donations, to the amount of six or seven hundred pounds, had been given, not only by the members of our own little flock, but by many of our fellow-Christians of other denominations. I am happy to say, that the general interest thus manifested in our movements seems to continue unabated. You are probably aware, that our application for pecuniary aid to the churches of the parent country, have as yet been wholly unsuccessful—an issue which, had it been anticipated, would probably have prevented—at least, have long delayed our embarkation in such an enterprise. Still there is much cause for gratitude in the fact, that the refusal of aid has, in no case, been *absolute*; and that in some instances it has been accompanied by those fraternal expressions of sympathy, and by those contingent promises of future help, which ‘give even’ refusal ‘a grace,’—and do something towards ‘reconciling us to our lot.’

“Our room has long been insufficient for our congregation, and, by way of securing larger space, it has been recently resolved to finish forthwith, and render fit for occupation, the basement story of our chapel. This is now being done, and our fifth migration will probably take place in the course of two or three weeks at most. The chapel itself will be finished in a few weeks more, and our occupation of this will complete our sixth and last period of transition.

“The circumstances in which we have been placed have been such, as absolutely to prevent anything in the form of pew-rents. The expenses connected with the support of public worship have, as yet, been entirely defrayed, partly by the collection which, as you are aware, is here an integral part of each religious service, but chiefly by subscriptions which have borne very heavily on the limited resources of a few individuals, who, from the first, have been identified with our cause. This unequal pressure will in some degree be remedied, so soon as we enter on the occupation of our chapel, and then I trust we shall be in circumstances to justify the hope of speedily relieving, in some degree, the funds of the Colonial Society. Be assured, my dear Sir, that nothing shall be wanting on my part, to induce my beloved flock steadily to keep in view their ultimate independence of foreign aid, and the import-

ance to themselves and to the cause of evangelical truth, of their practically regarding the Gospel as intrinsically and relatively overbalancing all the sacrifices they can make in its support.

"I rejoice to say, my dear Sir, that the church under my care continues to prosper, both in the way of internal peace and concord, and, I trust, advancing piety, and of accessions from the world. The number of members is now above forty. Many of my hearers, especially young men, of whom my congregation is largely composed, are under serious impressions, and there are very unequivocal evidences in the serious aspect of my audience, and the increasing number of religious inquirers,—that the Gospel is not preached in vain. Amidst all my trials, domestic and official, I have much consolation in the strong attachment of my little flock, and the general interest felt in my public ministrations. This last is, in some considerable measure, attributable to my endeavours, in common with other ministerial brethren, to raise the standard of intellectual culture amongst our youthful population—the hope of our churches, and of the colony at large. A course of lectures on biblical literature, which I recently commenced, and mean to carry on, has awakened very general attention.

"The 'Congregational Institute,' saving the standing complaint of inadequate funds, is prosperous. My beloved brother, Mr. Wilkes, by lecturing to the five youths now under our care, once a week, on logic and intellectual philosophy, has materially relieved me, although the combined duties of theological, Biblical, and classical tutor, and the Christian pastorate, tax to the utmost all my energies, and with the extraneous and occasional engagements incident to my position, engross every hour of my time.

"And now, my dear Sir, praying that Divine wisdom may guide, and the Divine blessing succeed all the efforts of the Colonial Society for the advancement of the glory of God, and the good of souls,

"I remain, yours most faithfully,

(Signed)

"J. J. CARRUTHERS."

The following statements of the deacons of the second Independent Church in Montreal may be, no doubt, safely taken as expressing the spirit and feelings of the faithful brethren who have gathered round Dr. Carruthers, prepared by their influence, contributions, and efforts, to sustain him in his arduous enterprise. The funds of the Colonial Missionary Society are of course employed to sustain Dr. Carruthers while rearing a chapel, and gathering a people, and never can they be better appropriated than in originating churches in the principal colonial cities, and the brethren who give themselves to sustain such movements amidst their first difficulties, deserve cordial sympathy and liberal assistance.

To the Rev. Algernon Wells, and the Committee of the Colonial Missionary Society.

"Montreal, January 27th, 1844.

"Dear Brethren,—We are sure you will share in our joy and deep-felt gratitude to our heavenly Father, for the peace and prosperity he has graciously granted to us in our infant cause; and we fervently pray He will continue to bless us and all his churches, and add daily to the number of the saved.

"It is now nearly two months since our infant church was formed with seventeen members; we now number upwards of fifty, and a congregation averaging from two hundred to two hundred and forty. Our present meeting-house will not contain more than the latter number, and, in consequence, many are deprived of the opportunity of worshipping with us. Our new building, we hope, will be ready to open in April next, and although large, we have reason to expect, will soon be well filled. The cost of the plot of land was £2,000 currency, of which, however, only a portion is re-

quired for the chapel; and owing to the increased value of property in that locality, from improvements likely to take place, in consequence of our city becoming the seat of government, we hope to be able to dispose of the remainder for the original cost of the whole. The cost of the building will be £2,500; of this amount, we regret to say, our efforts here have only enabled us to raise about £800. We have always been led to hope, that our liberal and wealthy Congregational brethren in Britain would assist us. But as yet no direct appeal has been made, except through the columns of the *Patriot*, and by letter from our pastor to the ministers of Leeds, Liverpool, and Manchester, all of which have been unsuccessful.

"We desire to record our heartfelt gratitude to you, and the noble Society you represent, for your past liberal aid, and we hope and believe that you will willingly extend to us your most needful and acceptable assistance, and rest assured we shall exert ourselves to relieve you of the burden.

"It is our earnest prayer that you may be abundantly blessed in your efforts to extend the knowledge of the truth as it is in Jesus, in the British Colonies, and may personally receive of the abundance of its blessings.

"We subscribe ourselves, dear brethren, with much esteem and affection, on behalf of the second Congregational Church,

(Signed) "JOSEPH JUAAGE, } Deacons."
"JOHN BUKS, }

TRANSACTIONS OF CONGREGATIONAL CHURCHES.

MEMORIAL OF THE MINISTERS AND MEMBERS OF THE CONGREGATIONAL CHURCHES OF LANCASHIRE TO THE CHURCHES OF CHRIST IN THE UNITED STATES.—By the laws of Louisiana, U. S., it is a capital offence for any citizen to aid in the escape of a slave. A young man, John L. Brown, having been involved in an amour with a female slave, sought to aid her flight; and for which crime he has been tried, found guilty, and *sentenced to die!* The Honourable Judge O'Neal, who tried him, pronounced the following sentence of death, which we transcribe at length, that our readers may have before them the document which is referred to in the remarks which follow:

"John L. Brown,—It is my duty to announce to you the consequences of the conviction which you heard at Winsboro', and of the opinion you have just heard read, refusing your two-fold motion in arrest of judgment for a new trial. You are to die!—die a shameful, ignominious death, the death upon the gallows. This annunciation is to you, I know, most appalling. Little did you dream of it, when you stepped into the bar, with an air as if you thought it was a fine frolic. But the consequences of crime are just such as you are realising: punishment often comes when it is least expected. Let me entreat you to take the present opportunity to commence the work of reformation. Time will be afforded to you to prepare for the great change, which may be just before you. Of your past life I know nothing, except that which your trial furnished. It told me that the crime for which you are now to suffer, was the consequence of a want of attention on your part to the duties of life. The 'strange woman' snared you: she 'flattered with her words,' and you became her victim. The consequence was, that, led on by a desire to serve her, you committed the offence of aiding a slave to run away, and depart from her master's service; and you are now to die for it. You are a young man; and I fear have been an idle as well as a disolute one. If so, these kindred vices have contributed a full measure to your ruin. Reflect upon your past life, and make the only useful devotion of the remnant of your days in preparing for death. 'Remember now thy Creator in the days of thy youth,' is

the language of inspired wisdom. This comes home appropriately to you at this trying moment. You are young, quite too young to be where you are, and if you had remembered your Creator in your past days, you would not now be in the felon's place, to receive a felon's judgment. Still, it is not too late to remember your Creator: he calls early, and he calls late; he stretches out the arms of a Father's love to you, to the vilest sinner, and says, 'Come unto me, and be saved.' You can perhaps read; if you can, read the Scriptures; read them without note, and without comment, and pray to God for assistance, and you will be able to say, when you pass from prison to execution, as a poor slave said, under similar circumstances, 'I am glad my Friday has at last come.' If you cannot read the Scriptures, the ministers of our holy religion will be ready to aid you; they will read and explain to you, until you will be able to understand, and understanding, to call upon the only One who can help and save you, Jesus Christ, 'the Lamb of God, who taketh away the sin of the world.' To him I commend you; and through him may you have that opening of the day-spring of mercy from on high, which shall bless you here, and crown you in an everlasting world as a saint for ever and ever. The sentence of the law is, that you be taken hence to the place from whence you last came, thence to the gaol of Fairfield district, and that there you be closely and securely confined until Friday, the 26th day of April next, on which day, between the hours of ten in the forenoon and two in the afternoon, you will be taken to the place of public execution, and there be hanged by the neck till your body be dead,—and may God have mercy on your soul."

On the arrival of this news in England, it produced a deep and general feeling of regret, and it has been mentioned by two noble lords in the upper house of parliament.

Lord Brougham said that the sentence passed upon Brown was "as if he had committed murder, with the most appropriate language to so solemn a sentence, with the most serious warning to make use of the time yet spared to the condemned person, and with the most accustomed reference to the sacred truths of religion, as if he had actually and purposely, and wilfully committed *murder*!" He implored the executive government and legislature of Louisiana to extend mercy to the *criminal*. He called him a criminal because he is so by Louisianian law: "it was not our law—God forbid it should be!"

Lord Denman, the chief justice of England, has also spoken upon the case with great moderation and philanthropy. He eulogised the jurists of America, for having been the first to ameliorate the severity of the old criminal codes, an example which even England had thought it wise to follow. "He hoped that the expression of the opinion of that house would meet the eyes of those who had the power to mitigate this sentence, and that while they carried out all the other laws of their country, for the protection of personal property, they would not allow a fellow-creature to be put to death for the offence of which this man had been found guilty: *for, by so doing, they would be throwing back the cause of civilisation, humanity, and Christianity, for centuries!*"

The ministers and members of the Congregational churches of Lancashire have resolved to dispatch by the *first ship* sailing to America, the following memorial upon the case, which is first signed with the honoured name of Dr. Raffles, and will, doubtless, have those of Drs. Vaughan, Halley, and other ministers and laymen of that premier county, who are always ready to every good word and work. We cordially add our Amen to its spirit-stirring appeals, and fervently desire that the governor and senate of Louisiana may avert from themselves and their common country, the United States of America, the indelible reproach of having executed such a sentence!

"The Memorial of the undersigned, being Ministers and Members of Christian Churches of the Congregational Order, in the County of Lancaster, England.

"To the Churches of Christ in the State of South Carolina, as representing those of other Provinces, confederated in the United States of America.

"CHRISTIAN BRETHREN,—We have heard with an afflicting sense of horror and indescribable alarm, that a citizen of your State, J. L. Brown, is bound in the dungeon of Fairfield District, under sentence of death; charged as a capital criminal, because he has harboured and aided in attempts to escape from slavery a woman who is claimed as property by another, by the laws of your State. The dreadful and inhuman sentence, we are told, only awaits its execution till the 26th of April, the day which has been determined by a Judge, the Honourable Judge J. B. O'Neal; who pronounced the decree, amidst the semblance of pious phraseology, and the solemn recognition of the sanctions of a Divine judgment!!

"We do not stop to inquire into the principle of capital punishment for any crime against *property*. But unfeignedly we deplore the prevalence of a system which can with impunity make 'merchandise of slaves, and the souls of men,' and put the same valuation on men and women as upon cattle; which being herded together and bred for the market, are bought and sold according to the proportions of their frame, the elasticity of their muscles, and the vigour of their constitution; are put up to sale by outcry, bid for by competitors, and disposed of, in lots or severally, at the pleasure of purchasers: every feeling of delicacy, every endearment of parental tenderness, and every bond of infantile or conjugal sympathy or dependence, being set at naught. If one family only were exposed to this doom, how should all Christendom bewail the degradation; but in your country more than three millions of persons are every day thus brutalised, and every citizen attempting their deliverance is regarded as a criminal, and in danger of the severest penalty. We ask, is such a system or sentence in accordance with the judgment of the Christian community of your land? Brethren, is it agreeable to the written word of Him who is our Lord? Would the blessed Jesus, by silence or acquiescence, have sanctioned the assumption of such impious traffic and penal jurisprudence? Does the administration of such a system fulfil His royal law?

"We do not deny, or seek to disprove, that the man whom your Judge has condemned, attempted to harbour or to aid the escape of the runaway slave, when the afflicted woman fled from the presence of the person called her owner. We frankly acknowledge, had the weak and defenceless in her helplessness made her claim on our humanity, we could not, we dare not have turned her to our door, or brought her again to her master from whom she had escaped; the laws of our Redeemer require us to deliver the lawful captive when we can; to let the oppressed go free; to break every yoke; and as we would that they should do to us, even so do to them. The Divine approval is promised to those who truly seek to undo the heavy burdens, and the hope of our Saviour's welcome and public reward is held out to those who sympathise with them who are in bonds as bound with them. We know what we should do were we in bonds: what would you do, brethren, were you in bondage, if you could escape from slavery?

"Do not the words of inspiration plainly teach that 'God has made of one blood all nations of men for to dwell on all the face of the earth?' Lest we should offend you, we almost fear to ask—'Are the negroes *men*?' Does that *one* blood flow from their heart? Compare the gushing streams which run down their furrowed, because scourged backs, with the smooth unruffled current which circulates in your own veins, and you will perceive it is *ONE BLOOD*. What is the price of that blood? The fearful *sentence* which has extorted from us this expostulation, manifests the value

which inconsistently *your* laws set upon a slave's blood—a free citizen is doomed to the *penalty of death* because he is charged with abetting the deed, which would spoil a master of his property in the life of a slave. But, brethren, is there not another rule which as Christians we may apply? You will not deny that many American negroes, though slaves, have become the children of God: for this purpose they must have been redeemed; but what was the price of that redemption?—'Not with silver and gold, but with the precious blood of Christ, as of a lamb without blemish.' Such is the *great price* which God has set upon their life, and has required for *their* salvation, whom your laws will not permit a citizen to attempt to deliver.

"We again entreat you to consider the rule prescribed by Him who could not err—'Whatsoever ye would that men should do to you, do ye even so to them.' Reverse the condition of the negroes. Suppose yourselves in the bonds of such slavery as is theirs, what would ye that they should do to you? Would you desire *these men* to render to you even the measure which professing white Christians have dealt to them for three hundred years? The universal law of the Divine Ruler enjoins, 'Thou shalt love thy neighbour as thyself;' and He, who spoke as never man spake, has, by the deeply interesting story of the good Samaritan answered the query, 'And who is my neighbour?' To you, our fellow-Christians, we urge another question,—What is the price with which *ye* were redeemed? Was it not by the *BLOOD* of Him who is not ashamed to call the negroes as well as us, his brethren; who instructed his disciples, saying, 'This is my commandment, that ye love one another, as I have loved you?' He who was rich, and who for our sakes became poor, has required that we should exhibit the same mind in us, which was also in Him. But is slavery in your country conformable to his pattern? Does the Christian religion give it a precedent or a standard? Now, it is commonly reported among us, brethren, that professors among you palliate and even advocate such a system; that teachers of that holy religion are silent on this subject; that Christians of high character and serious pretensions to godliness, sanction the robbery it involves by their practice; that servants of Christ Jesus partake in the evil deeds of an oppression so cruel and unnatural; and minister in holy things, while the 'hire of the labourers who have reaped down their fields, which is of them kept back by fraud, crieth; and the cries of them who have reaped are entered into the ears of the Lord of Sabaoth;' while slavery, which is so contradictory to all that is sacred in Christianity to the first laws of the Redeemer, is obstinately upheld. Brethren, ought these things so to be? Can slavery continue to enjoy your support?

"We have heard of urgent excuses and pretexts for the past conduct and the present condition of the public mind among you, and it is not our province to judge or set at nought our brethren. That there are many serious difficulties, we believe; but surely you will not permit the life of a freeman to be the victim and penalty of such a system! You have already contended with and overcome greater difficulties than would obstruct his deliverance, or than will be found in the way of the enfranchisement of the negroes. Your national independence was secured amidst many dangers and sacrifices; but that was not to wipe away so foul a stain as slavery is upon your banner. War was again brought to your door, but you were enabled to repel the invader. Could any foreign foe have inflicted so deep a disgrace as to make and keep *three millions of you* as slaves? You yourselves do this, and of your own natural born subjects. You have opened paths in the forests, reared cities in the wilderness, and found ports in every quarter of the world for your produce and your commerce. You have risen from being a colony of outcast *pilgrim fathers* to occupy an equality with the greatest nations, and to be welcomed as a confederate and ally with the most renowned empires upon earth. No menace can daunt you, and no foe dare to insult you. Your sails are unfurled, and your standard floats in

every region, on every sea, and before every wind. **YOU HAVE BECOME GREAT.** You have done much for the Saxon and the Celtic race, now spreading over your glorious continent. Oh, why could you not put forth the same gigantic and godlike benevolence and effort for the **AFRICAN** people, who have descended from the slaves of your fathers? Ultimately you will find it both more pleasant and more safe and easy, to do justice, to love mercy, to undo the heavy burdens, and let the oppressed go free, than it is to do evil, though hand join in hand. With what renovated energy, with what moral power, with what hallowed consistency and honourable courage, will you then be able to go up and do the work of the Lord and seek his favour! Then will that righteousness which exalteth a nation be wrought by you in peace; and the career of your glory will be like the path of the just; which shineth brighter and bright until the perfect day. As you have become *great* so will you then appear good; and your name among the nations will be as ointment poured forth. You will have wiped out from your banner of **LIBERTY** that dark deep stain which is pointed at with derision by the scorning of every despot, and the contempt of every enemy of the rights of man. Rise, ye children of our forefathers—quit you like the descendants of those venerable sires who landed on the rock at Plymouth;—be strong;—be just and fear not.

"In the most solemn manner we entreat your *immediate attention* to the case of the condemned citizen: he is—he *was* a freeman, and awaits an ignominious death because he would make another share his *freedom*. This is his sentence—a sentence which, if executed, will make the civilised world stand aghast, and sink America beneath the lowest depth of barbarism and dishonour. We entreat you in the name of all that is sacred, in the precious name of Him whose Gospel is the basis of our and your hope for salvation, to combine your best energies in expunging so dark a blot from the banner of your country's shield, as is caused by its present association with slavery. If you cannot do this for your *country*, we implore you as **CHURCHES** to endeavour to rescue the condemned person from the death of a malefactor. We beseech and importune you to show by some prompt, united, and decided act, that your holy faith denounces both the general principle of slavery and its fearful result, as portrayed in this calamitous transaction. Proclaim to the world and to all the churches of our common Lord, that the spirit of the Divine Gospel emboldens you to protest in the loudest and clearest tones against this daring violation of its benign precepts. In this act of obedience to Him who died and rose again, you will endear yourselves to your brethren in Christ every where; and remove from your consciences a load of guilt which otherwise must oppress your soul, and incur the frown and indignation of God, the Judge of all.—We are, &c.

"*Lancashire Independent College,*

"*Manchester, March, 18th, 1844.*"

THANKSGIVING SERVICE AT BISHOPSGATE CHAPEL, LONDON.—On Tuesday evening, March 19th, a very interesting meeting was held by the church and congregation under the pastoral charge of the Rev. Henry Townley, for the purpose of acknowledging the goodness of God to them in the removal of the debt upon their new Chapel, and its Sunday, Day, and Infant School-rooms. The Rev. Dr. Burder offered prayer, in which special thanksgivings were presented to God for his mercies to the pastor and his people. Mr. Alderman Challis took the chair, and opened the meeting with an address, in which he recited the history of this church, from the ejection to the present time. An elegant and massive silver salver, with a copy of Bagster's Polyglot Bible, and of the Hexapla, superbly bound, were here brought to the platform, and the worthy alderman presented them to Mr. Townley, in the name of the people, reading at the close, the following inscription:

This Testimonial from the Members of the Church and Congregation assembling in Bishopsgate Chapel, (formerly worshipping in White Row, Spitalfields) was presented to THE REV. HENRY TOWNLEY, their beloved Pastor, March 19th, 1844 ;

As an expression of their esteem and admiration of his disinterested, and almost unbounded liberality in connexion with the erection, and unincumbered possession of the above handsome and commodious place of worship, and school-rooms ; of his distinguished piety as a Christian ; and of his earnestness, fidelity, and valued labours as a minister of the Gospel.

Mr. Townley having made an affectionate and suitable acknowledgment of his handsome present, (the articles cost £73,) the following resolutions were presented to the meeting, sustained by appropriate speeches—

The Rev. Dr. BENNETT moved, and the Rev. J. BLACKBURN seconded :—

I. "That the Church and Congregation assembling in Bishopsgate Chapel feel constrained to offer especial praise to God for his peculiar goodness in having enabled them, upon their unavoidable removal from their sanctuary in White Row, successfully to grapple with and overcome the difficulties attendant upon the purchase of an eligible freehold site, of erecting their new and commodious Chapel, with its day and Sunday-school rooms, of providing an infant-school room on the premises, and at length of joyfully rolling away the last portion of the debt by which the various buildings had been encumbered. They also feel impelled to tender grateful and public acknowledgments to numerous friends for their Christian sympathy and generous assistance during the progress of the arduous undertaking."

The Rev. Dr. BURDER moved, and the Rev. ROBERT PHILIP seconded :—

II. "That the Church and Congregation deem it their bounden duty to testify their gratitude to God for his peculiar mercy, not in vocal praises and thanksgivings only ; but likewise by a more thorough consecration of themselves to his service, especially in endeavours to glorify his holy name by more zealous efforts to diffuse the rich, various, and invaluable blessings of the Gospel of His Son Jesus Christ, throughout the earth ; and they would humbly and fervently implore the abundant succours of God's Holy Spirit, to enable them to act in harmony with this their high and acknowledged obligation."

The Rev. Dr. CHARLES TOWNLEY moved, and the Rev. M. A. GARVEY seconded :—

III. "That very cordial thanks be presented to Mr. Alderman Challis, for kindly presiding on the present occasion, and for the efficient manner in which he has introduced and conducted the business of the meeting."

The chapel was crowded in every part, and the audience appeared highly gratified with the proceedings.

The cost of the building and freehold was nearly £8000, and the people raised amongst themselves last year £2200, and received from other sources about £300 more. We sincerely congratulate our brother who has thus been honoured to effect the erection of a chapel at Calcutta, the capital of India, and now to witness the establishment of a second in the capital of Britain, through his instrumentality.

MISCELLANEOUS INTELLIGENCE.

DISSENTERS' CHAPELS BILL.

LORD LYNDHURST, the keeper of the Queen's conscience, has brought into Parliament a Bill to give Unitarians a title to the many scores of orthodox chapels, which were built and endowed by evangelical Nonconformists, but which they now hold in opposition to the known opinions of their founders. This measure is introduced by

the Lord Chancellor, who himself adjudicated against the Socinians in the Lady Hewley suit, and is supported by the corps of *Ex-Chancellors*, who profess to deplore the expense and litigation of this, that, and similar appeals. The effect of this Bill, should it pass, would be to suspend the power of the Court of Chancery in all such cases, and to endow Socinian ministers, and thus to secure to teachers, who by the standards of the Church of England are accounted in mischievous and fatal error, that status in the community, which by their own unassisted efforts they cannot obtain.

The Committee of Deputies, and the Congregational Board of London are resolved to offer decided opposition to it; and we sincerely trust that our brethren throughout the country, especially those who have cases of Unitarian usurpation in their own localities, will use their most strenuous efforts, by petition and parliamentary influence, to resist so scandalous a measure.

The following resolutions of the deputies express our sentiments:—

“At a Special General Meeting of the Deputies of the several congregations of Protestant Dissenters of the three denominations, Presbyterian, Independent, and Baptist, in and within twelve miles of London, appointed to protect their civil rights, held on the 13th instant, at the King’s Head Tavern, in the Poultry,

“Thomas Pewtress, Esq., Deputy Chairman, in the chair, it was resolved unanimously:—

“I. That this deputation has learned with deep regret and alarm, that a bill has been introduced into the House of Lords by the Lord Chancellor, intitled, ‘An Act for the regulation of suits relating to meeting-houses and other property held for religious purposes, by persons dissenting from the church of England.’

“II. That this deputation feels called upon to express its decided condemnation of this bill upon the following grounds:

“1. Because the intentions of founders, so far as they can be ascertained, either from express declarations, or from inference and fair presumption, form the sole rule by which courts of equity are at present guided in the decision of questions affecting the right to the enjoyment of chapels, schools, and endowments, given or bequeathed for the use of the dissenters from the Established church; and the usage of the congregation, frequenting such places of worship, is only admitted as a guide when the intentions of the founders are impossible to be ascertained.

“2. Because no inconvenience or injustice has arisen from the application of this rule in practice, it being evidently calculated to secure, as far as possible, the just application of property according to the intentions of the donors, a right hitherto enjoyed by dissenters as well as other members of the community.

“3. Because the bill now before the House of Lords proposes to introduce a new rule for the guidance of courts of equity in such cases, and provides, that ‘in all cases in which no particular religious doctrines or opinions shall, in the deeds declaring the trust of any such meeting-house as aforesaid, be in express terms required to be taught therein, the usage of — years of the congregation frequenting such meeting-house shall be taken as conclusive evidence of the religious doctrines or opinions, for the preaching or promotion whereof the said meeting-house, with any burial-ground, Sunday or day-school, or minister’s house, attached thereto, was established or founded.’ (s. 2.)

“4. Because in this country, and in Ireland, numerous chapels and endowments, founded by Trinitarian Dissenters, have been usurped by Unitarians, and applied by them to the propagation of religious opinions directly opposed to those entertained by the founders and testators; but the existing rule of law has been the means by which, in some instances, such chapels and endowments, as in the case of Lady Hewley’s Charity, have been restored to their original destination, under

the decisions of the Court of Chancery and the House of Lords; whereas the proposed enactment would not only have the effect of preventing other such restorations of property to its rightful use, and confirming Unitarians in the enjoyment of chapels and endowments which they have already unlawfully usurped, but would be offering a temptation for the future usurpation of chapels and endowments at present justly enjoyed by Trinitarian Dissenters, according to the well-ascertained intentions of founders and testators, although no particular doctrines are in the deeds, declaring the trusts, in express terms required to be taught.

"5. Because an intention has been expressed by a noble and learned lord to propose amendments, which cannot be opposed on principle by the government, by which the provisions of the bill will become applicable in Ireland, as well as England, a country in which property to a much larger amount than in England has been thus diverted from its rightful use.

"III. That it is therefore the opinion of this deputation, that this bill requires the immediate attention of all the friends of evangelical religion in the United Kingdom; and this deputation pledges itself to use, in co-operation with other religious bodies interested in this important question, all constitutional means to prevent its passing into a law.

"IV. That this deputation wishes to offer no opposition to the first clause of the said bill, if it be deemed necessary to secure any existing trusts from the operation of repealed penal statutes.

"V. That a petition to the House of Lords, founded on the above resolutions, be prepared, and signed by the members of this deputation.

"THOMAS PEWTRESS, Chairman."

RECENT DEATHS.

DIED, on the 2nd March, 1844, after a protracted affliction, and in the 36th year of his age, the Rev. H. B. MARTIN, late pastor of the Independent church, Richmond, Surrey.

Mr. Martin was originally a member of the Independent church at Newton Abbott, Devonshire, and subsequently of the Independent churches at Silver-street, London, and Warminster, Wilts. He was placed under the tutorship of the Rev. John Raven, of Hadleigh, previously to his entrance on ministerial labour. He became pastor at Richmond in the early part of 1835, and continued zealously and effectively to discharge the duties of his office, alas, for six years only. In the spring of 1841 he was seized with his fatal malady, which almost entirely disqualified him for public labours. He was, however, kindly and generously permitted by his affectionate people to hold the pastoral office till the day of his death; and during the whole period of three years he was gratuitously assisted by various friends in the ministrations of the pulpit.

He gradually sank into the arms of death. His faith was strong and unwavering. He was calm, tranquil, and full of hope to the latest moment of life. He died, leaving his beloved wife and three children to the care of a gracious God, and the kind and sympathising consideration of the Christian public.

Some attempts were made just previously to his illness to insure his life, but before the object could be accomplished, his fatal pulmonary symptoms developed themselves. His widow and family are therefore left totally unprovided for, and a subscription is being raised on their behalf, towards which we shall be happy to receive donations.

His mortal remains were interred in the burial-ground behind his chapel on Friday, March 8th, when the Rev. Messrs. Richards, of Wandsworth, and Miller, of Chiswick, delivered the accustomed addresses in the chapel and at the grave.

The funeral sermon was preached on Sabbath evening, March 10th, by the Rev. R. Ashton, of Putney, to an audience which, by its character, numbers, and habiliments, showed how highly the deceased was respected by his neighbours and beloved by his people. He being dead yet speaketh. His labours live in the faith and piety of many whom he was blessed in bringing to God.

The chapel and ground attached were the munificent gift to the Independent denomination of the late Thomas Wilson, Esq., and he had the gratification of living to witness the augmentation of the Christian church in that place, through the sincere, zealous, and devoted labours of his young friend.

Died, March 17, 1844, in the 75th year of his age, the Rev. WILLIAM GUNN, for twenty-seven years pastor of the Independent church assembling at Hall Leys chapel, Aylesbury, Bucks. He was one of the first students of Hoxton Academy, which he left in the close of 1794, to become pastor of the church at Towcester, and he was ordained on the 16th October, 1796. In December, 1795, the venerable Isaac Toms, pastor of the Congregational church at Hadleigh, in Suffolk, being in the 88th year of his age and the 55th year of his pastorate, relinquished his public labours, and Mr. Gunn removed to Hadleigh, to undertake that service, and on the death of his venerable predecessor he was elected pastor, and publicly set apart to that work April 28, 1802. In May, 1814, he removed to Roydon, in Essex, a pleasant village not far from the metropolis, where he sought to unite the labours of a small pastoral charge with those of a private seminary. In this station he only continued two or three years, when he was called to the pastoral charge of the church at Aylesbury, and was recognised in that office by a public service held May 29, 1817. Here he continued to labour to the close of his days. He was confined to his house about thirteen weeks before his death, and bore his mortal sufferings with great Christian patience and submission to the will of Heaven.

ANSWERS TO CORRESPONDENTS.

Favours from Drs. Hoppus, Urwick, Alliott, Matheson, and J. P. Smith.

Rev. Messrs. S. Thodey—A. Reid—R. Chamberlain—J. H. Godwin—J. Corbin—J. D. Morell—J. Jefferson—Thomas Guyer—B. Backhouse—R. Ashton—W. H. Dyer—G. Taylor—J. Glyde—J. A. Morris—J. W. Massie—R. H. Herschell.

Messrs. A. J. Macnoy—J. Read—G. Hadfield.

Our Brief Notes are necessarily deferred.

Several articles are in type till our next.

Our poetical correspondents must bear with our delay.

The Editor has received the following note, which he cheerfully inserts, and offers the best thanks of the reviewer for the information it contains:—

Ipswich, March 11th, 1844.

Dear Sir,—The reviewer of the Hellenistic Greek Testament, in your number of last month, has fallen into an important error, which I expected would have been corrected in the number for the present month; as this is not the case, I take the liberty of pointing it out for correction.

It is stated by the reviewer that the New Edition of the Septuagint by Dr. Holmes, began at Oxford in 1798, and published from time to time by him until his death, and afterwards continued by Mr. Parsons, was never completed.—Now this is not the fact; it was continued from time to time and completed in 1827, at the Clarendon Press, Oxford, forming five vols. folio. Wishing you every success, and believing your valuable work to be the repository of many valuable papers,

I am, yours truly,

JAMES READ.